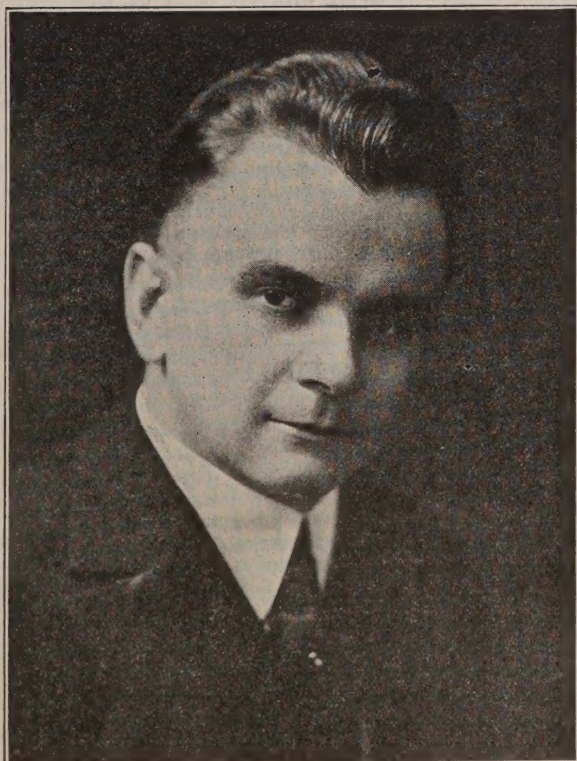
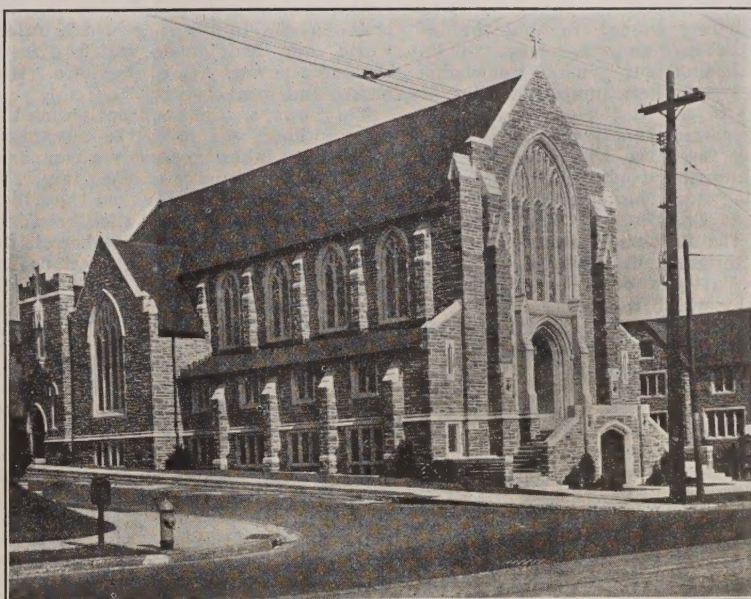


REFORMED CHURCH MESSENGER

Right: Faith Reformed Church, Ogontz Avenue and Wooster Road, West Oak Lane, Philadelphia.

(The dedicatory services of this new and admirably arranged sanctuary were held Oct. 4-11, 1931.)

Below: The Rev. Elmer E. Leiphart, Th.M., pastor of Faith Church, Phila.



The Green Cathedral

All this I love—
Long aisles of stately trees
That feel their leafy way up to the skies.
No gleaming rays can smite the curly ferns,
That lift their lacey heads
To tell the breeze
About the brook
Where modest violets seek retreat,—
For all the colored boughs
Unite to form a chapel roof.
And all the while there is a hushed
And dimmed, subdued cathedral light;
While solemn stillness reigns
Unbroken by the liquid ditty of a birdsong;
Far in the distance, where the shaggy trunks
And twisted branches seem to meet,
There is an altar where
The God of Gods sits shrined
In pale and rose-gold clouds
That mark the time the Sun
Must gather up his shafts of light
For his tomorrow's journeyings.

This, too, I love—
The stillness of that forest chapel's walls,
Its loftiness and solemn quietude;
But more than this—
A silent walk among the shadowy trees
Where each says much
'Though speaking not a word,—
A quiet walk at eventide with you.

Margaret B. Isele.

PHILADELPHIA, OCTOBER 22, 1931

The Growth of the Idea of God

By Shailer Mathews, D.D., LL.D., The Macmillan Company, New York

Reviewed by Dr. J. A. MACCALLUM

This new volume from the prolific pen of Dr. Mathews affords, alike in its title and treatment, a vivid illustration of his own experience. For in showing as he does so effectively that the idea of God has undergone a long incremental process which is still in being, he displays an eager, questing, and growing mind. Living in a world whose master-key is evolution, he himself has kept on evolving and in spite of the drag of the years retains his pristine insight and creative power. Nor could he have written this book at a much earlier day because he has utilized the recent *gestalt* psychology as his guide and has faithfully followed the trail of the "pattern" through all the changes in the idea of God that he has traced from primitive religion through Hebraic, Roman, Christian, and scientific perspectives. While in the nature of the case the subject is abstract, Dr. Mathews has taken pains to make it concrete enough to hold the interest of the layman who comes to its reading with sufficient general knowledge to insure a sympathetic approach. Yet it is only just to say at the outset that the richest returns from a study of the volume will be only for those who have at least a general knowledge of theology, psychology, sociology and philosophy.

The clue to Dr. Mathews' argument can be seen in the following statement: "The history of religious thought is really the history of patterns derived from social experience by which religious behaviour is shown to be rational . . . a pattern, let us say, like the sovereignty of God, varies as the experience of sovereignty in social life varies. The conception of salvation varies as men come to see more clearly the nature of the evils from which they wish to be delivered and more intelligently formulate the needs which demand satisfaction."

The moment we grasp the principle that underlies these words it becomes clear that there can be no static or standardized idea of God. The concept must change continually as human experience enlarges. This is what has taken place, as Dr. Mathews is able to show graphically through his wide knowledge of history. Only the practical Christian of very simple mind will be surprised to learn that these changes have taken place. True, they all involved a serious danger to religion. When the social structure from which a particular religious practice sprang is outgrown, there is a temptation to abandon religion altogether. We see this going on in Russia today. But usually religion readjusts itself to the new social usages. The Jews were pre-eminently successful in this. The

nomadic Hebrews developed a monotheistic religion by enlarging the functions of Yahweh under the teaching of their leaders, so that He took over duties and responsibilities that were left to subsidiary deities in other cults. For example He retained control of the harvest and of the fertility of the flocks. Thus the religion of Judaism reached over into all the details of personal life and the sway of Yahweh became supreme.

Monotheism in the Roman empire was reached by a different road, springing from the desire for philosophical and imperial unity. Plutarch expressed the prevalent view of the intellectuals of his day when he declared: "Not different gods among different peoples, gods of Barbarians, of Greeks, of the South, or of the North; but even as sun and moon, heaven and earth and sea are common to all, yet have different names among different peoples, so there is one intelligence which rules the world, one Providence which directs it; the same powers act everywhere. Honors, names and symbols vary."

This was a high conception and even among those who have the advantage of a Christian inheritance only a comparatively small number have reached it yet. There are few also who comprehend the wide gulf between the Hebrew and the Christian conception of God. Our failure here is due to the telescoping of ancient periods in our minds so compactly that the lines of development are blurred. Christianity, as Dr. Mathews indicates, fused the religious monotheism of the Jew with the philosophic monotheism of the Greek under the influence of the mystery religions. The startling discovery of recent students of Christianity is the large number of non-Jewish tributaries that it contains, coming from Greek, Roman, and pagan sources. As its environment changed it had to develop new patterns in accordance with its new necessities. Were it not for the vitality which enabled the early Christians to make such readjustments, their faith would have become a spent force and perished from the earth.

All this Dr. Mathews sets forth with considerable wealth of detail and very plausibly, so that the uncritical reader is in danger of being carried along without fully comprehending the vastness of the difficulties that are being explained. In fact, while the argument is always reasonable, one wonders whether Dr. Mathews has not found too simple an interpretation of the great mystery that the growth of the Christian religion presents. While he may be correct in his generalizations, here and there we wonder whether his formula

is as effective as he believes. Other explanations in some instances would appear to be equally attractive and as difficult to disprove as his own.

Yet we must remember that the rise of new ideas is tremendously complex and only a mind of the first calibre, such as Dr. Mathews', can hope to unscramble the egg with any measure of assurance. And though he may miss the mark occasionally, in the aggregate he probably comes as near to the ultimate truth as can be reached at this stage of our culture.

The climax of his task in this book is reached in the two concluding chapters in which he describes, first, the new theistic patterns demanded by the dissolution in the acids of science of those that were inherited by the older generation now living; and secondly, a satisfactory contemporary God. The first part of this task is the easier, for it is more objective, with light thrown upon it by such men as Eddington, Millikan, Morgan, Thomson, Whitehead, and Julian S. Huxley.

But when the author reaches the second and concluding part of his task the ground upon which he treads is not so firm. It is one thing, however difficult, to describe what has been; but it is another thing altogether to tell what is going to be. It is not that Dr. Mathews assumes the role of the prophet. He would be the first to disclaim such an ambition. But when one who stands as high as he describes the contemporary scene he must perforce be a forthteller of what the multitude will see and think tomorrow. The basic problem as he defines it is: "How is it possible to enter into personal relations with personality-producing activities which are not susceptible of individualization?" He finds his answer in a biological analogy, or organic pattern. There is no space for an examination of the validity of this answer, and in any case it is better for the reader to follow the argument on his own. Here it is enough to say that it seems extremely doubtful whether Dr. Mathews and the increasing numbers of those who agree in general with his point of view will ever be able to elicit the passionate love of the multitude for a God who "is our conception, born of social experience, of the personality-evolving and personality-responsive elements of our cosmic environment with which we are organically related." One wonders, too, whether there is any legitimate line of demarcation between this conception and that of the humanists. But whatever conclusion we reach, Dr. Mathews has written an able book and commands our appreciation and admiration.

The Purposed Plan of Reorganization

SCOTT BRENNER

The plan of reorganization for the Reformed Church purposed by the President of General Synod merits the attention and the dispassionate study of all who bear the name "Reformed." It is with the thought of stimulating such a sober and democratic investigation that the writer begs leave to set down what appear to him to be the chief benefits that might be realized from such a reorganization.

1. It Will Further the Kingdom Work of the Church.

The first Churches established in America were for the most part congregational in polity. Inasmuch as, in those days, the interests of the congregations did not extend beyond the bounds of the local parishes the congregational system was entirely satisfactory. But with the rise of the

broader Kingdom interests and the first impulse to engage in ministerial relief and in the promotion of the missionary and the educational enterprises this congregational polity proved woefully inadequate. The greater work of the Kingdom could not be advanced by isolated and independent congregational units. Consequently the Churches were obliged to make use of a more closely articulated system of organization. To this end our Reformed Church adopted what is known as the presbyterial form of government. But in time even this form of organization proved inadequate for the promotion of the many phases of Kingdom work and we were obliged to supplement it by creating a multiplicity of Boards, commissions, and committees. This more or less autocratic

bureaucracy which we have grafted into our presbyterial polity is a certain proof that the presbyterian form of government is not adequate to the promotion of the Kingdom work of the Church. By adopting the plan of reorganization we would arrest this dangerous tendency toward bureaucracy and at the same time relate and unify all the units of our present organization into one closely articulated system adequate to the advancement of the larger missionary, relief, and educational enterprises of the Church.

2. It Will Make for a More Democratic Control.

The plan of reorganization will assure us of a more democratic type of government. The policy of the Church will then

(Continued on page 19)

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EDITORIAL

WHY WE SHOULD REVERE ULRIC ZWINGLI

(Address by REV. ALLEN R. BARTHOLOMEW, D.D., at the Memorial Service held in Trinity Church, Philadelphia, Sunday, October 11, 1931)

The Protestant Church of the world has a special opportunity today to pay tribute to Ulric Zwingli, the great Swiss reformer, on the 400th Anniversary of his martyr death on October 11, 1531. It is seldom that a Nation or a Church celebrates the anniversary of the death of a man; it is usually his birth. I thank the Lord that He has put the thought into our minds and the desire into our hearts to honor, at this time, the life and labors of the Founder of the Reformed Church. He deserves to live in the memory of our members, for he was one of the true reformers of the XVI Century and a real defender of the Christian faith. Because of his early death on the field of battle and his small sphere of activity he did not exert the same wide influence in the world as Luther and Calvin, but his writings have a freshness and a flavor that are in full accord with the thought-life of the XX Century.

Why are you and I members of the Reformed Church, the Church of the Reformation? Is it not because of the precious legacy that we enjoy? There is a spirit, a genius and a loyalty to our Church, and this exists among our ministers and members, that gives us a distinctive mark among the Churches. We are one in faith, in hope, and in love. While other denominations have been split up into many divisions, for one reason or another, the Reformed Church remains unbroken in its ranks. The secret of our union is the Person of Jesus Christ. He is the center of our life, faith and thought. His Person is the embodiment of the whole work of human redemption.

Zwingli made Christ the center of his preaching. He said, "I will bear no other name than that of my captain, Jesus Christ, whose soldier I am." This is also the pervading animus of the Heidelberg Catechism. The heart of the Catechism is the Apostles' Creed and the heart of the Apostles' Creed is Christ. Only they who are loyal to Christ, proclaim His truth, defend the faith once given to the saints, endure the cross and despise its shame, are worthy of the victor's crown. It is in this light that we should ever look upon Ulric Zwingli, that heroic Swiss champion of the faith.

Zwingli was a student of the Bible, and by a patient study of the Word of God he became a staunch defender of the truth. He did not advance his own opinions but he clung to the Bible as the only rule of faith and practice. He did not show any intolerant spirit to the views of others, but he would test their writings by the Word of God. His own views had to square with the truths of the Bible. It is in the Bible that we find the way to holy living, and to the perfection of our being. The one treasure that our forefathers brought with them across the ocean was the Family Bible. I fear this is one of the missing treasures in the modern Christian home. A family without a Bible is like a ship at sea without chart and compass.

Zwingli held to the separation of the Church and State. This was his view: "Born from above, she lives, she moves, she grows, she conquers by a divine power. She creates her own offices, rather God creates them by His Word." Zwingli brought out the Consistory, the free church of Jerusalem, whose only author is Christ and whose authority is the Word of God. This brought out the freedom of the Church as over against the secular rule. This is also the principle of our National Government. The Church has her sphere of activity: the State has its sphere of operation. We do not believe in the union of the Church and the State.

That the Reformed Church in its early history was composed of Swiss, French and German, may partly explain its spirit of unity and efforts towards union. Zwingli, in the early days of the Reformation, stood almost alone for peace and union. He stood for a league of concord such as would have bound all Europe together for advancing the interests of the Kingdom of God. This was his platform for union: "By the spiritual bond of a common faith; of a common submission to the Gospel; embraced with a pure mind and carried out in practice; satisfying the understanding and contenting the heart; one in its aims of worship of God; a league whose members are not exclusive like the Jews, but helpful like Christians." If this was, and still is, the liberal atmosphere of Switzerland we can easily see why the League of Nations has found a congenial home in Geneva.

Zwingli was a lover of peace. It is here that he towers far above his co-workers. He never forgot that life was

deeper than doctrine and *love* broader than opinion. And is this not the spirit of our Reformed Church?

To be what Zwingli was, to do what Zwingli did, and to teach the truth as Zwingli saw it, *leads to conflict and ends in death*. This is the usual reward of the hero of the faith and the ambassador of Jesus Christ. The Christian hero is always in advance of his age—a voice crying in the wilderness—a victim to the times in which he lives. This is a painful thought, but it is true. Zwingli had a kind of presentiment of the nature of his death. Once he said: "I often think that as Christ died for the Church at its foundation, so there must be martyrs at its reformation, and I expect to be one of the martyrs."

"The brave man is not he who feels no fear,
For that was stupid and irrational;
But he whose soul its fear subdues
And bravely dares the dangers nature shrinks from."

The last words of Zwingli are a *precious legacy* to our Church and a sweet comfort to every Christian soul. They show that he was certain of the sweet hope that for him to live was Christ and to die was gain. And so he cried out, "*What does it matter; they may kill the body, but they cannot kill the soul.*" Yes, what does it matter!

"Whether on the scaffold high,
Or in the battle's van,
The noblest place for man to die,
Is where he dies for man."

* * *

MODERNIZING THE LORD'S PRAYER

There is some interest shown by the daily press in the new American version of the Bible by Drs. J. M. Powis Smith and Edgar Goodspeed of the University of Chicago. Doubtless the attitude of many is expressed by Mr. Arthur Brisbane in this characteristic comment: "The Lord's Prayer (in this new version) will start: '*Our Father in Heaven, your name be revered. Your Kingdom come. Your will be done on earth as it is done in heaven. Give us today bread for today, etc., etc.*' This does not seem an improvement; it reminds you of the good clergyman who began his prayer thus familiarly: 'O Lord, as Thou hast doubtless read in the morning papers'—"

* * *

TWO KINDS OF FALSE PRETENSE

A recent Vesper address, given to the boys of Mercersburg Academy by their popular Head Master, Dr. Boyd Edwards, so admirably pictured the type that he would like to have the Mercersburg boy represent, that we feel we are rendering a real service to our readers in passing it on. Dr. Edwards spoke as follows: "This afternoon while walking over the hills northeast of the School I climbed the gate opposite our isolation infirmary and there in the middle of the side road was a clump of thirty-nine clover stems and among those thirty-nine stems I picked six five-leaf clovers and five four-leaf clovers. I have noticed that four-leaf clovers tend to grow in bunches. I once found two hundred of them in a square yard of turf in the Zeta Psi lawn at Williams. Even the freaks and the hybrids in nature seem to have a tendency to perpetuate and extend their type.

"You often hear it said that certain schools have their type of boy; that there is a Groton type; an Exeter type; a Hotchkiss type; a Mercersburg type. It seems to me that this is less true than it used to be, yet I believe it is natural and perhaps desirable that a school should develop a certain individuality which impresses itself upon its students so that they stand for a certain outstanding quality that becomes typical of their school. I should like to hint at a quality I should welcome in a Mercersburg type.

"There is a question which seems philosophical in the abstract but which you will find to be so concrete in its practical bearings that you will have to decide it, either before you get through school or in college. This is the question: Would you rather be a freshly coined five-cent piece and be mistakenly passed for a five-dollar gold piece, or would you rather be a ten-dollar gold piece and mistakenly passed on account of your size for a penny? There is a real question there that goes pretty deep. The corollary of that question

is: Would you rather pass yourself off for a five-dollar gold piece when you were only a nickel, or would you rather pass yourself off for a penny when you were really a ten-dollar gold piece?

"There are two kinds of pretense about which you have to make up your mind. *One pretends to be better than it is*. The name for that has always been *hypocrisy*. You despise it and you always have. I should seriously doubt if there was a boy in this school who is of that kind typically. The other kind of pretense *passes itself off for worse than it is*, and the name which I think that kind of pretense ought to have is *sophistication*. Even the Century Dictionary in the fourth illustration it uses under the word 'brave' cites a quotation as follows: 'Very few men are brave enough to appear as good as they are.' You boys will not be tempted in school or college very much by the temper of your environment to be a hypocrite upward, to pretend to be better than you are, but by a temper peculiarly widespread and clamorous in your time you will be tempted here and in college to be hypocrites downward, to pretend to be worse than you are.

"There is many a fellow who loves good music who in school or college pretends to prefer jazz; who really has ambitions for intellectual distinction but pretends to be indifferent; who is really keen about sport but pretends to be 'blase'; who is fine at heart but pretends to be coarse; who believes really in self-control and temperance but pretends to be a boozier; who holds with all the loyalty of his faithful heart to the affections that have grown about his youth but pretends to have cast them off.

"That kind of hypocrisy, I think, is just as despicable and far sillier than the other and I hope that you will despise it, every one of you, as utterly as you do the other. There is no reason that I can see why a man should pretend that he has 'dropped the decencies'; in fact, what is the use of pretending at all, either in the hypocrisy upward or the hypocrisy downward? *Be yourself*. If there is something you have cherished all your boyhood and think it fine, stand for it here, if you stand alone. Be true to yourself, at your finest, and let there be no pretense either way. Don't join the despicable company of those who think it is smart in these times to *show up* the faults of America in writing, in the movies, in drama, and develop a little school of disciples who *show off* the faults of America in their private life and particularly in their talk and attitude.

"The only text I ever remember our Head Master at Andover, Dr. Bancroft, speaking on was the text that fits right in here. I shall never forget the earnestness and the manly seriousness and good will with which he spoke it to us boys in that little low-ceiling room where our Society of Inquiry used to meet: '*Let not your good be evil spoken of.*'

"Now for a positive rule that will really help when you come to the fork of a way between two courses of conduct that seem almost equally balanced in their appeal to you as sound and good. By what principle shall you decide which deed is right? How shall you keep *the good* in your life from becoming *the enemy of your best*? Emmanuel Kant was a philosopher who very deeply and widely influenced the philosophical and ethical thought of his day. He stated a rule in epigrammatic form which has helped me a great deal. I pass it on to you: '*So act that the maxim of your deed might well become a universal principle.*' You can translate that into a little easy verse of doggerel and fit it right down on your life here in this close-knit community or in the wide-spreading life of your later citizenship:

"What kind of school would this school be,
If all its members were just like me?"

* * *

A GRATIFYING ACTION

It is heartening to note the aggressive action taken by both houses of the General Convention of the Protestant Episcopal Church, at Denver, Col., in September, with reference to the insidious effects of the wrong kind of motion pictures. This great Convention said that it is a matter of common knowledge that much that is shown in the moving pictures, frequented by great numbers of our people,

including the boys and girls of every section and community, is "objectionable from a moral and social point of view." Therefore, the Convention recorded its vigorous protest against "the making and showing of all pictures which depict criminal or salacious subject matter; earnestly urged that all producers of moving pictures in this country recognize their high moral and social obligation to the people, and especially the youth"; and called upon all right-minded people to "refrain from frequenting pictures which depict criminal or salacious subjects." Moreover, the Convention went farther than this. It respectfully petitioned the Congress of the United States "to enact a law (not censorship) for the Federal Supervision of Motion Pictures in interstate and foreign commerce, establishing higher moral standards to be applied before pictures are filmed, by means of a Federal Commission similar to the method by which the radio, national banks and railroads are regulated." This important petition to Congress goes on to say: "It is believed that only such a centralized authority, as the United States Government, can wisely and effectively regulate the centralized Motion Picture Industry for the whole of the United States and other nations of the world, in the interest of World Peace and moral standards, because at least 80 per cent of all films shown in the nations of the world are produced in our land."

Thoughtful students of social trends who are convinced of the deleterious influence of many movies, particularly on the juvenile mind, believe that one of the steps most necessary to deliver us from the grievous moral morass, into which we have come, lies in the correction of these evils, the substitution of higher standards, and the creation of sounder taste in this popular form of amusement and instruction. It is a significant thing that a body more generally accused of conservatism than of excessive puritanism in the field of social service should take so challenging an action. It is high time that all good citizens should be aroused to an aggressive campaign along this line.

* * *

THE HERESY OF HERESIES

That was a great tribute paid to Bishop Hannington: "*He never dealt in the false commerce of a truth unfelt!*" Commenting upon this, the *Northwestern Christian Advocate* aptly says: "This may not be important, to some people. But to every Christian worker, lay or clerical, speaker or writer, it is more important than any article in the Creed. *For the supreme heresy is the heresy that it does not matter, anyway.* The heretic may pose as a liberal, or his lips may be burdened with appeals for 'the old-time religion.' But *if there is no driving conviction back of his words, he is a traitor to his Gospel, whatever it may be.* 'The false commerce of a truth unfelt' was the sin of Simon the sorcerer. It has not yet vanished from the earth."

It is a withering indictment when the members of a congregation are not persuaded of their pastor's sincerity, but are moved to say that in his prayers and sermons, or in his reading of the Holy Scriptures, his attitude of indifference indicates that he is "not really given up to the thing he is saying and doing." The prophet must be his own disciple. Any lack of earnestness and conviction on his part exerts a depressing and debilitating influence far more widespread than any man can estimate. There is no satisfying substitute for reality. A feigned enthusiasm is atrocious. To proclaim what one does not feel or what is contrary to one's own experience is indeed to engage in a "false commerce." Those who are guilty of it are counterfeiters.

* * *

"I WILL SING THE WONDROUS STORY"

There are certain hymns found among those known as "Evangelical Hymns" that are exceedingly personal, and often prove descriptive of individual experiences. This seems to be the character of our Memory Hymn for the month of November. The author, Francis H. Rowley, tells the wondrous story of our Saviour's humiliation, His seeking and finding His lost sheep, His healing of its bruises and His guiding hand, safely leading day by day. In this hymn there is a note of assurance that every Christian needs to feel and declare. The tune is a Welsh melody. In November, with its holidays and sacred observances,

climaxed with our National Thanksgiving Day, this note of triumphant song is particularly appropriate.

* * *

FOR A JUST SOCIAL ORDER

Rev. Dr. J. M. Newell, an honored California clergyman, suggests the following resolution, which he believes every Christian congregation, and the Church of Christ as a whole, might well adopt and act upon at once:

"Whereas, it has come to pass that, by the use of the improved means we have acquired, there is assurance of abundant provision to supply all people with the necessities and comforts of life, and

"Whereas, there is abundance of money to purchase these necessities and comforts for all,

"Therefore Be It Resolved, that we pledge ourselves as followers of Jesus Christ to join our influence and earnest endeavor with all well-wishing people, by all right and peaceful means, to secure for all honest workers continuous work and compensation sufficient to provide them and their dependents at all times with the necessities and reasonable comforts of life."

Dr. Newell says truthfully that we live in mighty times, when "centuries to come are just now being born." There never were days richer in import, more pregnant with destiny. If the 16th century called for great leaders in the household of faith, the 20th many times more. "God pity the preachers who hear only sweet lullabies while mighty systems are tottering," cries this fearless prophet of the new age. And he concludes:

"The little tyrant conscience speaks just now, and *all the wealth of the world won't silence him.* The injustice and unkindness of compelling millions of our brother men, willing and eager to work for their bread, to beg for it, *is a sin in the sight of God and man.* We preach charity? Oh yes, but will floods of charity settle the bill? If our charity soup were much richer, they would eat it only because it is 'eat or starve.' *The Church must not stop with pity and soup. Her conscience, unless it be asleep, demands justice.* She doesn't make laws and systems; but if she deserves a place among men, she must demand Justice and Kindness, whatever the system."

* * *

A FRAUDULENT APPEAL

Secretary Henry S. Leiper, of the Federal Council of the Churches, issues another warning to pastors and Church officers against an extraordinarily persistent and pernicious group of fakirs who have found "easy marks" in many congregations and Sunday Schools. For almost 30 years a set of impostors representing themselves to be from Chaldea and armed with fraudulent documents commissioning them to collect funds for the suffering Christians of Assyria, Persia and other parts of the Near East, have been fleecing our people. Sometimes sympathetic ministers help them along with letters of recommendation, which enable them more successfully to prey upon the innocent, while few if any of the funds collected ever reach the Near East. Dr. Leiper urges all who are approached by such "Chaldean priests" to communicate with Secy. Geo. M. Lamsa, of the Episcopal National Council, 281 Fourth Avenue, New York. There is real need in Assyria, but the Assyrian Church authorities abroad as well as in America protest strongly against the activities of those seeking such funds only for their own personal use. Why not make all your gifts through reliable and fully accredited agencies, preferably of your own Church?

* * *

THE NEED FOR NEW LEADERS

Recent years have witnessed an almost feverish effort in the Churches to acquire new things. New buildings, new hymnals, new lesson materials have marked the history of the last decade. Thousands of dollars and immeasurable hours have been spent on the getting of these tools of leadership. We were almost swept off our feet by the realization that we had long tried to reap a good harvest with dull and broken sickles. The result was a new architecture and a new equipment which put at the disposal of our Church workers such keen and powerful tools as they had never

before been able to use. And for some years we gloried in these new things and through them improved our educational program considerably. But we are learning that *new things are used effectively only by new leaders!* We know now that even if the new departmental lessons were adopted by every Sunday School of the denomination, the teaching effect would be small unless the use of the new lessons were accompanied by an intelligent, persistent training of our teachers and officers.

One is tempted to look with envy at the wisdom of the pastor who gave four years to the preparation of his leaders before he erected a modern educational building. There were meetings in his own Church, carefully guided in practical channels. Delegates were sent to the community leadership training school. Year after year selected leaders attended one of our denominational summer schools. Now that the new Church School is built, the leadership training program is not given up or shoved out to the circumference of the Church's activities. It is still one of the most conspicuous elements of the pastor's work. He has discovered that new things will help to create Christlike persons only when they are employed by a leadership that is constantly renewed in knowledge and insight and love.

Both reason and experience emphasize the urgent necessity of a wise, continuing program of leadership training in every Church. We may well enlist in the present movement to spend one year mainly on the training of leaders, but we can be sure that sporadic attempts to improve our workers, no matter how intense, will be inadequate to meet our never-ending need for leaders who are devoted, intelligent and skillful. We should not permit ourselves at any time to say that we have a group of workers thoroughly trained. *Good leaders are never trained, but always in training.* The constant growth of its leaders must be the one great perennial concern of an effective Church. For what shall it profit us, if we have many new things and few new leaders?

—F. D. W.

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The Parables of Peto the Penman

THE PARABLE OF THE SPIRITUAL CONFERENCE

Lancaster, to the Penman, is the place where they manu-

facture Watches and Linoleum, and Turn Out Preachers from the tree-graced campus. One day this Summer we forgot about the mainsprings and the mosaic rugs and journeyed to the campus to spend one day with the brethren of the Spiritual Conference.

It was a hot day: we never saw so many coatless ministers in all our life. The shirts all seemed of a high grade of English broadcloth. There was a remarkable absence of suspenders, which indicates that our ministers are not dyspeptic; for a man who nurses a sore or a sour stomach can't endure a belt about his middle, portly or otherwise. These men were good listeners, something worth mentioning, for the poorest listener to a preacher's message is—another preacher. These auditors did little squirming; they looked at the speaker and behaved very well considering the height of the mercury in the glass. No one yawned and what they heard seemed to make a deep impression, judging from the kindly discussion that followed a well-prepared paper on Worship. Some of the remarks were confessional in character.

This group of clergymen compared favorably with any like body of different denominational brand, so far as looks, behavior, sartorial adornment, intelligent discussion and general bearing went. At the table their manners were above cavil and criticism. But it was during the afternoon period of relaxation, out on the campus and under the shade trees, that these men showed their True Humanity. There was no tendency to mere smartness, the tang of clever epigrams, or a recital of paleozoic stories. The social hours were most delightful, and the hoary D.D.'s did not attempt to lord it over the later products turned out by the Seminaries. Moot questions were discussed with sense and sanity, not sound and fury, as was the custom decades ago. These men were not only brothers (of the cloth), but pals; and many a hearty laugh evidenced the fact that humor is still a part of the makeup of a modern minister. If anyone present had clay feet—it is hinted that some do—they carefully hid them. Everybody was most happy and a violent thunderstorm at the supper hour cleared the air, and the evening shades that stole over the campus even showed some groups of contented and satisfied men puffing at fragrant perfectos. And the Sage of Zion Hill said, in the long ago, "The mouth of the righteous buds with wisdom; the lips of the righteous bubble over with good will." An entire week at Lancaster's Spiritual Conference must be as tonic as a dip in the ocean, a trip to Halle, a month in the White Mountains, or listening to a year's sermons in your own Church. Try it next year: do!

The Present War in Europe

By DEVERE ALLEN

THE OCTOBER RALLY

A sheltered wood-path all shut in,
Trees in yellow robes smile within,
Indian Summer's sun shines bright,
As Nature waits to enjoy the sight.

Gray November will soon hold sway
With sombre colors and greeting gay.
We shall take her hand and go on
our way,
Rejoicing and praising ev'ry day.

Elizabeth W. Fry.

Words are deceitful vehicles of thought. We speak of "Peace" and "War" as quite distinct phenomena, unrelated, opposite. But Europe is at war today, whatever use we make of terminology. There is, of course, a combat which we label "war," vastly different from the present conflict; but to the warfare of combat it is only a swift step, after all, from the subtler, less dramatic warfare which, if continued, will bring down combat warfare on the world as inexorably as rain.

The present war in Europe is fought within men's minds; fought in the market place, the stock exchange and the banking institutions; fought in the diplomatic headquarters of the struggling nations; fought in the chemical and ammunition factories; fought in the contest to sway millions of youth toward different systems; fought between a hundred minorities and the majorities that would hold them subject; fought in the clash of propaganda issued by clever snipers in pressrooms; fought in the shop, the meeting hall and the street between the ruling classes and the revolutionary proletariat.

To become cynical and declare that nothing can prevent the coming of another combat war is merely to bring that con-

diet nearer. Neither pessimism nor optimism can be of service in this issue. What is vastly more of consequence is an understanding of the facts, so that every action taken by public-spirited people to influence governments may be based on reality.

In this article I shall attempt to picture some of the ways in which the warfare of poison gas and civilian destruction, which is what another large-scale war will certainly mean, is being rendered likely. I have no desire to play upon fear, which

is itself a potent cause of war. In a subsequent article, I mean to suggest some of the trends toward peace, and the instrumentalities which are working hopefully toward war prevention. Here, however, it should be useful to outline the war-making practices and attitudes that hang over the heads of the European peoples like a miasmatic blight.

The easiest way to depict war-breeding situations would be to compile a geographical catalog of the areas of friction: the Franco-German border, the Polish-German border, the Lithuanian-Polish border, the Russian-Polish border, the Bessarabian sector between Russia and Roumania, the border between Czechoslovakia and Hungary, the Italo-French frontiers in Africa, and so on, *ad infinitum*. But the territorial method of indicating danger zones can be overworked. With equal facility one might draft a chart of Europe's minorities, armaments, fortifications (which are known to all though kept as portentous "secrets"), military treaties, war debts, tariff barriers, conflicting political and economic concepts, or even the influence of outstanding personalities. Again, however, we might comprehend all these without seeing deeply enough to grasp the underlying reasons for

the drift toward war. For all their geographical disparity, the ambitions of the irredentist population in East Prussia are not essentially dissimilar to those of the Croats in Yugoslavia; and so it goes. It may be more profitable, then, to abandon for a moment the listing of concrete details, and look for rock-bottom social trends that cut across the landscape and color the policies of parties, classes, and nations, affecting them all, no matter how variously.

1. **The Lag of Historical Realism.** To deal accurately with this question is hard enough, even in America. Most people still live on the legends of wartime, whatever their disillusionment regarding its practical results. How many of my readers, I wonder, have patiently read through such dispassionate works as Professor Sidney B. Fay's on "The Origins of the World War," or the writings of Professors Barnes and Schmitt, which, though diametrically opposed at points, combine none the less to dissipate many a myth? Yet time is bringing slowly a new perspective. In America, we can perhaps afford the luxury of time a trifle better than Europe can, with nations at each others' elbows, clamoring for changes in that *status quo* which is based so extensively on fallacy. Researches into history will profoundly affect the generation after next; but despite the existing knowledge about the origins of the last war, the victorious peoples are still living under the impact, not of facts, but of the invaders' shrapnel. That, they fell, is fact enough for them.

Most conspicuous and characteristic of this lag of historic realism is the position of France. Six months spent in that delightful country, during which time I visited practically every section of it, interviewing people all the way from provincial shopkeepers to metropolitan politicians, have convinced me that the special acts of the French, in defying world opinion during the present crisis, emanate principally from an almost totally astigmatic reading of history. History, as generally taught in France's schools, is only propaganda. The average Frenchman is absolutely unaware, for example, that his country's press had to a large degree been purchased outright by Isvolsky, the Russia pre-war ambassador, or that the secret commitments of his government had a real share in the responsibility for the war itself. He comprehends only the simply-stated thesis that a cruel German people (he makes no distinction between the old Germany and the new) exclusively launched the war and brutally treated his superior civilization. Thus he clings desperately to the fantastic Versailles Treaty, which is the greatest single war-instigator in the world today.

Contrast the sentiment of France and Belgium and you will find illumination. When the International Federation of Miners, after the war, sought to re-establish internationalism, Robert Smillie for England and Joseph Dejardin for Belgium went into Germany to repair the breach; but although they first went to Paris to secure co-operation from French miners, nobody would go with them. Later, when the Federation was rebuilt, and this great body met in France, the British delegates were placed at the head of the table, next to them the French, then the Belgians and the other allies of France, and, at the foot, the Germans. On the contrary, when the same body met in Brussels, the British were again placed at the head, the Germans next, then the French, with the Belgians at the foot. At the recent Congress of the Socialist International at Vienna, in one meeting, a bitter attack by French delegates (following a public handshake between Germans and Frenchmen on the platform) drove a leading German miners' official into unshamed weeping. I cite these instances because the working-class groups, eager for self-interest to strengthen their international bonds, have been if anything more easily reconciled than other organizations.

To give a striking recent example of the

intrusion of history into the future (no wonder that Professor Einstein once declared that we must "forget history"!) it is noteworthy that when the Graf Zeppelin visited England in mid-August, it was received by enthusiastic mobs and official hospitality of the friendliest order. Over France, however, no cheering was noticed, all cameras had to be locked up, and French military airplanes with machine guns openly displayed "at the ready" kept the airship constantly under surveillance. Yet it must be remembered that London suffered worst from Zeppelin raids in the war, while Belgium, not France, was almost completely conquered and administered by the enemy for four years.

AFTER THE OPERATION

(A few weeks ago a "Messenger" reader sent from Lancaster, Pa., General Hospital a message of faith entitled, "Before An Operation." Having passed through this trying experience, an appreciation of the gift of life and service follows from this friend, who hopes the new "sense of sacred trust" vouchsafed may be a help to other hearts. We are glad to pass this on as the record of a real spiritual experience.)

Thy gift, my Father, of added "time"
To love Thee and serve Thy cause
here,
I accept with rev'rence deep, sublime,
But pray that Thou wilt stay near!

This gift I wish now to use aright,
Tho so oft I stumble and fall;
I need Thy hand and Thy guiding
light
That clears life's way for us all.

When midst life's hurry and fret and
fear
My "time" in mad whirlwind is
caught,
Oh God, stay close, that with vision
clear
I choose the way that I ought!

I thank Thee, Father, for these long
hours,
And yes—for the suffering and pain;
For, somehow, I feel now more
deeply "Yours,"
Since my soul has been born again.

Incredible as it seems, Belgians have often told me that this difference is due to the fact that four years of German occupation taught them that, on the whole, their conquerors were "human beings and a decent sort"; I have even been told that the superior public sanitation in Belgium can be attributed in part to the wartime occupation! But most important, of course, is the greater depth of historic understanding among many Belgians, who realize that their country has been overrun periodically by all the large nations of Europe, the French included.

Nobody who could have seen the tense anxiety among the masses in Germany last winter, and again during the July crisis, could be unwilling to run the risk of being labeled "pro-German" due to a further lag in historic realism! I make no bones of the fact that in the new Germany has been rising a socialization of life and culture, a zest in education, a forward-looking view in industry and art, which promise much for all of Europe. On the other hand, there are still active groups in Germany, not only among the Hitlerites and the followers of Hugenberg the Nationalist, but as well among industrialists, which continue on their own historic misconceptions, brooding upon the dear old days when the monarchy and the empire gave them unchecked opportunities. These are, it is true, an inflated outfit, whose prestige

would collapse at once under the effects of a single generous act by France in the political or economic sphere.

Your Italian guides in Venice will assiduously point out the spot where an Austrian bomb just missed ruining the facade of the famous St. Mark's Church; they will hardly mention the bribe of Adriatic Islands, African soil and \$50,000,000 which brought Italy into the war on the side of the allies through the breaking of an old allegiance. At Leugenboom in Belgium your Belgian ex-service man in charge of the famous first "Big Bertha" which shelled Dunkerque twenty-eight miles away, bears down on the fact that the gun was made before the war (not a fact, as it happens) to shell London from Calais—this for the benefit of the numerous British visitors, who look at each other significantly and go home to vote for larger military appropriations; but he has never heard, naturally enough, of the trip over Belgian terrain made by General Sir John French five years before the war, to map out a route for British troops. One could repeat such illustrations through countless pages, for both sides of every battle-line.

A sociologist can never forget that when it comes to immediate events at least, what people think are the facts looms much more importantly than the facts themselves. In France, Poland, Czechoslovakia, Yugoslavia, Roumania, and Belgium, the gigantic illusion persists that the *status quo*, based on the Versailles Treaty, can be maintained if only arms enough and gold enough and diplomacy enough can be mobilized against the world cry for peace and disarmament. That is why France, and with her the ring of allies she has built up around Germany and against Russia and Italy, could declare herself incapable of losing \$19,500,000 under the moratorium of President Hoover, but spend during the selfsame week in one casual appropriation \$96,000,000 toward only one portion of her new forts. That is why, all over Europe, the war way is looked to as a necessary means, in the last analysis, either to uphold the *status quo* or to shatter it, as the case may be. No means of avoiding war in Europe will have an iota of effect unless it leads to a more general willingness to base future policies on future needs, instead of past wounds, vengeance, or the satisfaction of power and prestige.

2. **The Cry for Ideal Justice.** He would be rash who dared deny sympathy to the claims put forward by small nationalities and minority populations. These abound throughout Europe, and often their lot is tragic. It is no light thing to see your government change over your head, a new language enforced, and military conscription imposed on your sons in defense of a former alien state. Yet is it not a fair question how far self-determination can go without becoming a worse evil than enforced collaboration? I have lately had some experience of the small-people's-rights sentiment among the Flemish in Belgium and the Basques and Catalonians in Spain; to think of little Belgium separated into two sections and the new Spanish Republic broken up into a series of tiny independent states leaves me rather cold. Nor can I find much to excite my interest in the attempt to revive the old Gaelic tongue in Ireland, the ancient Viking *landsmaal* in Norway, or even the Provençal language in South France, which flowered into some excellent poetry beneath the touch of Frederic Mistral. These are all moves in the direction of retrogression, steps back to nationalism when what we need is internationalism.

We must not, of course, deafen our ears to the cry for justice. But we must also realize that there is no possibility of ideal justice in many a national situation today. Alsace-Lorraine furnishes a fine example. While Germany maintained control, not even the granting of a semi-autonomous *landtag* satisfied the inhabitants. As you go up through the fields, with marks of

trenches still occasionally visible, you can understand the joy of the people at the entry of France as ruler. Then what, however? The initial enthusiasm has long since been replaced by a bitter local-autonomy sentiment even more intense than before, for it is French policy to maintain uniformity of treatment throughout the Republic. The jailing of provincial leaders has only strengthened the discontent. What all hands fail to recognize is the simple but unromantic truth that absolutely no means of settling this question by complete justice can ever be found.

It is likewise true that while Poland felt that she had to have a corridor to the sea, the Germans feel that they must have a corridor to East Prussia. But I defy any human brain to devise a solution guaranteeing ideal justice to all parties. And the same stern reality applies to a large number of the minority agitations. But naturally enough, the oppressed peoples—and they are indeed oppressed from their special point of view—will continue to protest until by fresh international action flexibility is brought into the situation. Hungary will go on sending out inflammatory mechanical postcards that invite the recipient to work a lever which throws off the sections of old Hungary of which new Hungary stands denuded. Innsbruck stores will go on selling the beautiful postcards tenderly depicting dispossessed peasants looking off over the Alpine peaks toward the Italian Tyrol. Here the League, which is in greatest danger at the point of its inflexibility in perpetuating the *status quo*, has done badly on the whole; recently a group of distinguished Britons, in an appeal to Arthur Henderson, declared that eleven years of minority protection efforts by the League had been almost a total failure. When the League grows into an instrument for peaceable changes in the *status quo*, peace will be immeasurably advanced. The unwillingness of the United States to enter the World Court on a basis of compulsory jurisdiction, in view of our various Latin American interventions, scarcely helps to set a good example.

3. **The Clash of Rival Systems.** From the lips of business men in Switzerland, Spain, England, Germany, Austria, Belgium, Holland, Czechoslovakia, France and Italy, I have repeatedly heard the sober assertion that their faith in capitalism had been brought crashing down. Only professional optimists maintain a completely defensive attitude in Europe. If anyone thinks that I exaggerate, I must remind him of so conservative an observer as Montague Norman, Governor of the Bank of England, who recently said that unless the most drastic measures were taken to save world capitalism, the whole structure would topple in less than a twelvemonth—and then went on to ask that this prediction be “filed for future reference.” It does not mean that business men are going bolshevik. It does mean, however, that whereas five years ago they were laughing uproariously at Soviet Russia, they look at it now with a mixture of fear and interest, no matter how disapproving. On the other hand, Russia reveals no diminution in its fear, and in its belief, carefully nurtured from on top, that an early attack by war will be made by the world’s capitalistic governments.

Stalin’s policy of ignoring world revolution while consolidating the Five Year Plan (already stretching out toward the Second Five Year Plan), has even gone so far as a public statement by the Soviet Ambassador in London that Communism and Capitalism may live peaceably side by side for many years to come. In Russia, nevertheless, nobody believes it. Nor do they, as a rule, at Geneva, where one senses a curiously general suppressed fear of Russia, from men within the organization of the League down to the circles of street gossip. The trade treaties between Russia and Italy, and the pending commercial agreements with France, are straws indicating a partial relaxation of tension; but they do nothing to shake the general belief, almost fatalistic among the masses, that eventually a world-convulsing struggle will take place for the supremacy of one system or the other. And common efforts

WHAT A WHISTLE CAN DO

The station was dingy and dismal
and drear,
An air of depression pervaded the
place;
The train was late, and a feeling of
gloom
Was written plainly on every face.

When lo—there came a whistler that
way,
A-whistling a tune, so loud and so
gay,
And a lad in love came swinging in,
Unconscious of the day.

The stale air seemed to purify
As by a cooling draught;
The tension fled from every face,
And eyes met eyes that laughed.

And as the train came puffing in,
Tired folks were tired no more;
But smiled and chatted as they
passed
Out through the station door!

Grace H. Poffenberger.

toward good will, with Russia isolated by non-recognition, thus in turn giving a better field for anti-foreign propaganda, progress slowly, so stern are the barriers raised against them.

4. **The Irresolution of the Peace Movement.** One after another, peace organizations that originally started out as fighting groups, sturdily attacking war, exposing munitions interests, demanding treaties, warning governments, and acting boldly against conscription, have assumed a fact-finding and educational function. It is true, assuredly, that too much in the way of information can never be in the possession of peace-making people. It is also true, however, that war is a system and an institution, an institution involved too deeply in governmental processes to be shaken loose by lectures and pamphlets. And the great bulk of the organized peace efforts of Europe are in one way or another

wrapped up in officialdom, following governments rather than leading; and some of them have already notified the world that they are ready to back war when it is undertaken by League sanction against an “aggressor” nation. Thus they are open to a race for persuasion by competing claims in a crisis, instead of concentrating their energies on the bold aversion of war. In short, they are for war as a last resort, instead of peace as a last resort—a view which is strangely vitiating in times of “peace” as well as during crises.

In the sense that warmakers are ready with detailed programs of action for any emergency, we live today under the menace of planned warfare; plans are ready which cover not only the strategy of conquering any imaginable enemy, but of conquering recalcitrant, anti-war opinion at home. Against these plans the peace groups have developed, on the whole, scant preparation. There was once a man whose house burned down over his head during the night, and afterwards he described it thus: “The first thing I heard, I smelled smoke. I grabbed my clothes with one hand, and hollered fire with the other.” Should a dire contingency precipitate a general imminence of combat war, this today would be the position of many peace societies.

5. **The Servility of Religion.** The last decade has witnessed the growth of anti-war sentiment in the Christian Churches to a heartening degree, both in England and America. But while a certain similar development has taken place in Europe, among limited circles, it has been nowhere so rapid or widespread. I cannot think of a single country in Europe where the Churches would constitute an obstacle of the least importance in stopping a threatened conflict. This is not to belittle the splendid work of courageous individuals or groups, but to state a disquieting truth. If anything, there has been a definite backsliding during the past five years. German religious pacifism has largely caved in under Allied policy; French pacifism has followed too generally the lure of the “holy war,” new style, the proposed war against war, or war for law. Confronted by a choice of conforming to state militarism or suffering for conscience’ sake, most clergymen and laymen alike have lapsed into silence on war policies, either acquiescing outwardly or else wholeheartedly blessing the war method as they did prior to 1914. I have been told by several religious leaders of Scandinavia that even in Denmark, whose labor movement has pushed ahead the most drastic scheme of disarmament ever yet undertaken, little or no significant support has been forthcoming from the Churches.

These, it seems to one observer, are the basic factors in the ever-present danger of new war. In conclusion, it is fitting to raise a natural inquiry. Is it hopeless? Can nothing further be done on our part to avert the conflict that seems inevitable, and for which the world keeps zealously rehearsing? Shall we, then, abandon Europe to her fate?

The answer is a vigorous No! In a later article, another side of the situation will be presented, and suggestions offered, for what these may be worth, of ways to aid in building up a peaceful Europe.

How to Balk Communism in America

By DAN B. BRUMMITT

Article No. 5

Dearly Beloved:

This winter you will probably hear a man who is going from place to place denouncing “communist agitation” in the United States. He is quite eloquent, and intensely patriotic; and he is sure of a hearing from the chambers of commerce and the luncheon clubs. I understand he

is to speak before long at the club of which I am a member.

But I want you to believe that he’s not going at his job the right way. To “curb,” or “combat,” or “cure”—these are the favorite words of such speakers—the spread of communist doctrine in America calls for something more than warnings and denun-

ciations and the strong arm of the law.

I was sure of that before going to Russia; now I know it. And Russia itself supplied the proof.

Suppose we should use the policeman’s club more generally against communist agitators, having already done something with it in places not a few.

Well, the old Russia used the knout, which was quite as painful; but it did not save the state.

What of the soldier's bayonet? Russia remembers "Bloody Sunday" and many less spectacular massacres; but the palace square which the soldiers once strewed with corpses is now a place for public mass meetings.

Shall we call for the priest-invoked wrath of heaven? Russia thought of that, and its Church preached as it was ordered by the ruling group, putting the Bible at the service of the masters in their quarrel with the masses. Today a priest's curse is less potent than a baby's cry.

Maybe we should put the agitators in jail. I wonder. Every road to Siberia, which once was red from the bleeding feet of exiles, is now rutted from the wheels of tractors going to make bread; and the terrible fortress of Peter and Paul, where men rotted in their chains, is now a "sight" for Russian youth and gaping tourists.

No method which the hardest-boiled American can think of could begin to match the repressive measures Russia freely used for years. In a land where coercion and severity could go the limits, they went the limit—and they failed.

Under the same sky is a new thing today. The Russian leaders have said to the despairing, "Have hope"; to the hungry, "You shall grow your own dinner"; to the homeless, "Here's the stuff to build yourself a shelter"; to the outcast, "You are somebody, now!" And, to any who persist in wishing to exploit their fellows, "Get off the earth!"

I find some people still surprised that the rulers of Russia have held on to their power so long. But what is there strange about it, that a people so utterly crushed by war and famine as was Russia a dozen years ago should listen to men who promised—and increasingly went at it to provide—these things?

The whole gospel of Marx is addressed, first of all, to the man who lacks, who has nothing. It has little charm to the man who owns something and can hope to hold on to it; unless, of course, he is sensitive enough to detect even in communism some faint throb of the same compassion for the multitude which moved in the heart of One greater than Marx.

So, as a device to make trouble, communism has nothing to say to the majority of Americans, and can get no response from them. They are not now homeless, not now outcast, not now helpless in the grip of a greedy State-plus-Church autocracy, not now despairing of any improvement in their lot.

So long as all this stays true, communism can get no foothold here. But even now it is not completely true. We have Americans who—no blame to them—are hungry, homeless, helpless, and hopeless.

If these are left to their fate, and we do nothing; if we see their numbers increasing, and we do nothing—why should we be shocked if they look to men who at least promise them a new world?

I have seen plenty of Russian propaganda stuff, and heard it, too. It is sometimes funny, sometimes pathetic, sometimes deeply tragic. But I know that such propaganda is wholly impotent of itself to convert any considerable group of Americans.

Even the most ardent Russian preachers of communism, socialism, Marxianism, admit that all they can do will be unavailing

to produce any great results. They do say, however, and, I believe, with truth, that America is playing into their hands in the measure that it does not prevent the creation of a great exploited and sullenly resentful class, alongside a much smaller class whose wealth has come from privilege and from the labor of the crowd.

The only effective way to deal with our Russian rivals for the allegiance of the workers of factory and farm and shop is to beat them at their own game. To offer all that Russia offers the man farthest down. So to direct our industries that self-respect shall not be smothered by "char-

dom and authority. If man is politically a free agent, the state is not supreme; if the state can control his life, he is not a free agent.

Russia takes the "authority" horn of this dilemma. We, in theory at least, take the "freedom" horn. But even now Russia has made many concessions to the demand for individual liberty; and America has gone far in the direction of the state's control over its citizens.

Perhaps you do not realize how far; let me refer you to an astonishing recent picture of the governmental ball and chain which every American citizen wears. The picture is not drawn by a radical, but by Merle Thorpe, editor of "The Nation's Business"; and it appears in the October issue of that safe and sane herald of almost-all's-right-with-the-world, the "Saturday Evening Post."

In Russia I met a widely known American who was making his second visit, after nine years. When asked if he saw any difference between the Russia of 1922 and the Russia of today he became actually eloquent.

Ten years ago there was practically no sanitation in even the big cities. Now they have adequate water supplies and modern—though not always efficient—plumbing. In summer the people went barefoot; many of the women wore the coarsest sort of burlap skirts, and the men wore nondescript rags. Today, as I myself saw, while nobody is really well dressed, almost everybody has shoes and proper clothes.

Then there were no hotels, and food was really scarce. Butter and tea and eggs were only for the sick. No hospitals were open. The towns were masses of wreckage and dilapidation.

Today, though the hotels could be improved, they are actually running and quite endurable. The sick in the great cities are cared for in hospitals staffed by competent physicians and nurses. Food is greatly improved, both in quality and supply. "Wild waifs" no longer prowl the streets in thieving companies.

My friend closed his comparison by saying, "But what most impresses me is that where ten years ago I saw no sign of unity, now the country has a concerted purpose; then the prevailing note was despair; now it is hope. I saw then what seemed to me truly a chaos; now I perceive a nation of a hundred and fifty million people painfully and clumsily emerging into a life which has order and meaning and value."

You see; propaganda is what propaganda does. If Russia can keep all her people at work, producing more and better goods each year, and each year taking better care of the children, the mothers, the sick, and the old, she can't be talked out of the world-picture by any mere denunciation of the communist idea.

If America can put all her people to work, providing a better standard of living than Russia can hope for in this generation, each year making better use of her matchless social equipment, giving initiative and individual instincts plenty of room, and exercising better control of her social and economic forces, all that agitators can say or do will not drive this country into communism.

Do I need tell you to which side my individualist and democratic old heart is ardently given?

HOME MISSIONARY NUGGETS

From the North American Home Mission Congress

"The American Churches in a peculiar way have been matched against one of the epochal hours of change and world reconstruction, and upon the way in which they acquire themselves in this hour swing large issues for the future of mankind. It is a humbling moment. It is no time for selfish swagger or blatant boast. If world leadership has come to America, it is a sacred trusteeship to be discharged as a holy trust, not an opportunity for economic exploitation or nationalistic exaltation. And if this leadership is to be accepted as a trusteeship and not turned into an orgy of exploitation, the statesmanship of the Churches will have to quicken its wits, expand its horizons, consolidate its forces, revamp its program and find a way to rekindle the enthusiasm and zeal of a Protestantism that is sorely tempted, if it has not already yielded to the temptation to smug complacency and self-satisfaction."

ity." In a rich land to accomplish what a poor land like Russia may as yet only attempt: giving work, wages, shelter, security, and hope to all the people, even the forlornest. Yes; even the forlornest. For they are the people who make revolutions thinkable.

We can't? Too much to expect? Nobody believes that, and no matter how many did believe it I should deny it. I have too much faith in America to admit any such doctrine of impotence.

We can do—though not easily—what Russia is desperately struggling to do. We already have so much that she can secure only by a tremendous outlay of energy and apparent waste. We have wealth, skill, experience, industrial and social equipment, schools, real Churches, everything.

All we need—it is a huge "all," of course—is to use our resources for all the people's good, and not on the devil's own principle of the devil take the hindmost.

In the bad old days of religious (!) quarrels, men disputed about free will and divine omnipotence. There was no chance of logical agreement. If God is almighty, man is not free; if man is free, God is not almighty. Nevertheless, Presbyterians and Methodists are now very much alike.

In our time the dilemma bobs up in another place. Its horns are the same—free-

life." Christ's answer insists that truth is something a person can be, something a life exhibits. Man has been the most mysterious of all the riddles of the universe. Descartes thought he had solved this riddle by declaring: "Cogito, ergo sum." But what is thinking? What is being? He

only added riddle upon riddle. Christ's answer to Pilate takes us to the very heart of the religion of Christ. It has to do with living, with making a life, and the central message of the gospel is in terms of the purpose and scope and goal of such a life. In Him the riddle of man is

A Life of Prayer in a World of Science

By DR. R. C. SCHIEDT

(Continued from last week)

But there is only one who has given an adequate answer to the question: "What is truth?" "To this end was I born and for this cause came I into the world that I might bear witness to the truth." And again: "I am the way, the truth and the

solved: man's misery in his sacrificial suffering and death, man's dignity in his sinless humanity, and in his capacity for communion with the Father; here humanity exhibits the features of divinity in luminous perfection, and the riddle of man finds its solution in the miracle of the God-Man. On the human side a scion of the royal lineage of God's chosen people, in whom the ideas of divine holiness and human redemptibility had found its most drastic expression in the rivers of blood of multitudes of animals, sacrificed on the altars of the temple, but now realized in the sacrifice of self, as the specific divine revelation, the culmination of the prophetic utterances of the old covenant, and the rule of life of the new covenant, annulling the rigid law of self-preservation, that governs our animal nature, and replacing it by the divine law of self-surrender, which alone can cure the ills and miseries of individuals and of nations. This is the method of science sanctified. "And I doubt not through the ages one increasing purpose runs," the cosmic rays kindle the electrons, these in turn form the elements that generate, through the creative spirit, water, air and earth, from which springs plant life; plant life reaching up and supporting animal life, animal life ascending to the plane of human life; human life fulfilling its destiny in the divine-human personality of the God-Man, a conclusion reached by a sanctified scientific method.

From this pivot we can lift the world from its hinges. "I have come that ye may have life and that ye may have it more abundantly." Not life in terms of flesh and blood; that marks the purely biological end, man as a highly developed mammalian vertebrate, but life in terms of the spirit, life that provokes the apostle to the jubilant affirmation: "now are we the sons of God, and it does not yet appear what we shall be." Life interpreted by Jesus according to the synoptic gospels "this is Life: to know God" and according to John: "this is eternal Life: to know God." But to know God means to have communion with God and communion with God means to live a life of prayer. And to live a life of prayer depends on the realization that the kingdom of God is within us, that the ultimate reality is not found without ourselves in the vast stretches of interstellar space, as Milliken would suggest, but in our inner life. "Keep thy heart with all diligence; for out of it are the issues of life." And Jesus accepts the problem of Job, of Hosea and of Isaiah LIII, taking the positive ground that suffering is one of the supreme factors in the spiritual process of life.

Can this be demonstrated by the scientific method? Primarily it must be apprehended by faith, but it is tested by the equally scientific axioms of experience. The God in whom we live and move and have our being also lives and moves and has His being within us. He who lives in constant communion with this God by prayer, uttered or unuttered, will eventually recognize His moulding influence in the shaping of his destiny. I have passed the psalmist's allotment of three score

years and ten and must confess, that when I look back upon the events and vicissitudes of my stormy career, I find that the intervention of a "force majeure," or, if you please, the guiding hand of a Divinity determined the great crisis of my life, and that ultimately all the ideals of my youth which I tried to realize by the assertion of my own will but failed, were completely realized, when I surrendered to Him with the prayer: "not my will be done, but Thine." Fifty years of purely scientific pursuits, i. e., the constant occupation with the world of science did not in the least affect my life of prayer, except in so far that I came to realize more and more that every new scientific discovery was a revelation of the creative Spirit.

It is not necessary to seek the privacy of a monk's cell, in order to cultivate a life of prayer; that mysterious cell not built by

WHY SHOULD I ATTEND THE CONVENTION OF REFORMED CHURCHMEN?

Because God wants men for His helpers, and the Harrisburg Convention will surely help them to realize that great fact.

Wm. B. Haeussler.

human hands, but endowed by the Creator Himself, and assured by Jesus as the kingdom of heaven within us alone enables us to retire within ourselves in the midst of the most distracting turmoil of the world of science. This flight into the loneliness of our hearts through communion with our Heavenly Father, leads us to the real sanctuary which all the deserters of life, all pious hermits of the world have sought in vain.

To be entirely alone with ourselves means also to be in a state of perfect calm. It is here where our highest destiny, the perfection of that divine-human personality, still so rare, and yet so essential in the solution of all human problems, is to be fulfilled. Whatever there is in it of struggle and restlessness and confusion has been allowed to enter from without. It reminds us that we are still subject to Powers not ourselves, that we are still listening to voices not speaking from our own innermost selves. By the final perfect calm I mean that state of our lives, when we no longer ask, what men, the good or the bad, say of us, but only what we ourselves say to us, influenced solely by the atmosphere of the kingdom of Heaven, when we no longer are concerned about the love or hatred of men, about the success or failure of our deeds and resolutions, but when we allow only our heart and our conscience to speak, pure and undefiled by cowardly considerations and cautions.

It is a state when neither fortune nor misfortune, neither joy nor pain affect us, because these are still only the echoes within us of an ever changing outward voice of destiny, and not the keynote of our own inmost nature. In this solitary

"being alone with ourselves" is hidden the secret of all human strength and power, the fullness of a God-given human personality. Being alone with ourselves also implies complete self-surrender to the Divinity speaking to us in our prayers. It is here, where we gather strength to obey the behest of the Master, to sacrifice our all for the spiritual welfare of our fellowmen. But the road to this inner sanctuary of true freedom, this road to our true selves, is again a road through deserts with all their dangers and tortures and privations. Man is apt to be engrossed with his own importance, whether he is carrying a hod or writing books on theology, but the time eventually comes, when he realizes that he is after all only a minute speck in this vast universe, and thus begins to meditate on the folly of all effort. Here the desert begins, the fleshpots of Egypt are left behind, and each one must find a passable road to his real self, in order to be delivered from the thralldom of what he is doing, and be led to a recognition of what he really is. On this road through the desert we are to cultivate the fine art of renunciation, to witness with equanimity the disappearance of all that lies behind us, around us and below us, as measured by the tiny scale of human greatness, in order to appreciate the real values which are not amenable to the standard rules of imaginary human greatness, because on this desert road life itself is at stake, our very own inmost self, the stronghold of our personality.

And when at the end of the desert road we have lost all the possessions we considered once upon a time precious, and the portals of the kingdom of Heaven within us swing open, we shall find in blazing letters, written above its entrance, this cheering welcome: "And now abideth faith, hope, love, these three; but the greatest of these is love." These are the three great spiritual gifts which differentiate man from the animal world, the three great gifts from Heaven implanted in the human heart, verifiable by the scientific method of experience. After youth is gone and health is impaired, after knowledge fails and our efforts to unravel the perplexing mysteries that have baffled us for a life-time, there remain these three, for which we must always ask: for a faith in the eternal verities, revealed to us by our Lord and Master, a faith so firm and unshakable that it can transform mountains; for a hope, ever leading us onward, a hope ever longing for things eye has not seen nor ear has heard; for a love, capable of bearing thorn crowns and smitings and crucifixions for the sake of the beloved, a love so unwearied that no wrong shall ever exhaust its patience, for a love so sublime that no misery shall ever fail to touch its pity. Humanity is still in the desert, and only a life of such prayers can bring it home to its own true self, to the city of God descending upon the institutions of men. As for myself, I shall continue with Kepler to pray: "Not the grace which Thou, O Lord, didst grant to Peter, I crave, but the grace vouchsafed unto the thief on the cross, that I implore."

(The End)

Vacation Days Are Over—Except for God

PROFESSOR KARL J. ERNST

From seashore and lakeside, from hills and plains, from streets and playgrounds, the children of our nation have gathered in their schoolrooms, objects of disciplined thinking and constructive activity. Vacation days are over where the teacher is on his job.

Vacation days are over, except for God. The Church has kindly agreed to extend His furlough. Perhaps they thought they overworked Him? Or is it perhaps His sabbatical year? Or were they going to save the expense of His return in these

times of depression and economic, intellectual, and spiritual disaster? Perhaps He is so far away that it would bankrupt them, were they to pay the price for His return? Whatever the reason, as a result pandemonium reigns in God's school-room. Disintegration of society sets in when God is banished. Discipline goes away when He is away. Bankruptcy, economic, moral, and spiritual, are but the sign of an Absentee God; and a God-less world follows in the wake of a God-less Church.

School Boards may scold, and bluster,

and whip, and lash—with tongue and pen—if they cannot reach the nimble imps, with strap and ruler if they should succeed in catching them. They may vote themselves grand inquisitorial powers; they may establish the rule of autocracy. They may even hire squads and companies of truant officers. In this battle of wits, their police belong to the "also-rans."

School Boards may change their tactics. They may offer sweets and cakes until they are broke. Some day their charges will turn from proffered bribes with utter

disgust because their stomachs went sour on them. What mean pretty phrases? What gaudy pictures? What blandishing statistics which do not tell the truth? Which, on their very face, bear the stamp of untruth? Why, even the most benighted heathen knows that Protestants seem to have forgotten that godliness at apportionment prices is too cheap to be true. Repent! is the parole at the coming of the Kingdom of GOD.

Does the Church live in a land of Make-believe, while everywhere men are being forced to face the stark Reality of life? Is the Church still dreaming that "God is in the midst of her, she shall not be moved"? Does she alone refuse to suspect that God is on a vacation? Or may it perhaps be that, like the witch of Endor, she is calling back the shades of her prophets of Yesterday, because, like Saul, she knows herself deserted of the Living God? Is she afraid she may have become superfluous? Are her anniversaries the apology of superannuation which regales the young with memories of a more glorious past, with none but herself attending to what she says because life itself demands attention? But she goes blithely on, because she has nothing to say for TODAY. Her mouth is stopped, because GOD, the LIVING GOD, has left her.

Once the great integrating factor of society, disintegration destroys her very marrow. Once the dreaded foe of every wrong, she has gone stalemate. Who listens today to the Church because what she says is RIGHT? Do they not balance their decision on expediency? Once the fountain of strength and youth, she is sapping the lifeblood from her age. Once the conservator of spiritual values, she not only does no longer conserve, but squanders her inheritance from the past, without the sagacity to replace it. Once the herald of GOD'S advent before whose word emperors and kings quaked—and prodigals of every sort sought restoration—she has gone silent, silent in an age when men are crying for the LIVING GOD.

With titanic efforts we succeed in gaining a thousand souls, only record the loss of another thousand. Why do they leave? Cannot the magnetic glory of the LIVING GOD restrain their wandering feet—if indeed HIS glory is manifest in the Church?

With growing apprehension we see the chasm between the classes widen, and the class-struggle is becoming ever more menacing. And with the ardor of a stupid denominational competition, Protestantism is pouring oil into the flames, ad majorem Dei gloriam!

We inherited a "rule of faith and practice." But we neither know what to believe, nor are we very determined to prac-

tice it. How should we, not knowing either whom and what to believe, or what it really means to "believe"!

Caught up in the cruel whirling maelstrom of our modern civilization, men and women are asking for "com-fort" from her lips, words of wisdom and strength to face life as it is being lived today: a Word of GOD. And she sends them forth to face the grim attack of our enemy with the pink or scarlet letter of disloyalty—on account of failing finances! And to those of the future generation to whom, in an arrogated power over life and death like the Roman emperors in their bloodstained arena, she has granted the right to live—

VICTORY

By Jessie Kemp Hawkins in
"The Congregationalist"

The Ghost of my Past tried to strangle my soul,
He bound it with iron hands;
His venomous spite reeked with poison so foul
I could not escape his hands.

Tomorrow's Archangel, avenging and pale,
Robbed me of courage to fight,
Predicting, with malice, I could but fail,
And gloating over the sight.

But they reckoned not with the Christ of Today,
Who girded me for the strife.
And the Man of Nazareth showed me the way
To Peace, to Joy and to Life.

(cf. Federal Council Commission Report on Birth Control!)—will she give them the knowledge of GOD, the LIVING GOD who feeds multitudes, if necessary by a miracle of His goodness and love for His wandering children? The LIVING GOD who is not chained by economic laws and does not need to kill unborn life because He cannot handle a man-made hell! Will the Church give them a Christian education? No, not religious education! Mohammedans, Buddhists, even Hottentots can do that! No, CHRISTIAN education!

Vacation days are over—except for GOD. But HE will be coming back. And HE certainly is not going to ask the Church. HE surely sees the affliction of HIS people that are in Egypt; HE hears their cry by reason of their oppressors; HE knows their sorrows;—and HE will come down to deliver them.

How long? Oh Lord, how long?

But does the Church want GOD? Does she know what HIS return may mean? Is it perhaps an inkling of this knowledge that keeps her stubbornly resisting HIS attempt to break in? For when GOD comes, GOD himself in the perfection of HIS godliness, the Church will pass out of the picture. Every eye will be upon HIM, and on HIM alone. Hearts will beat for HIM, and ears will be straining to hear HIS very whisper. He will create a loyalty to HIMSELF. GOD'S advent may mean the collapse of the Church; it will certainly mean the destruction of her idols, her plans, her schemes and programs with which she is trying so tenaciously to justify her existence, and in which she is using GOD for her self-preservation. The Church does not love GOD; she loves herself. She is afraid to die, afraid she will lose her life, if she permit GOD, the LIVING GOD, to return. But he "who would save his life, shall lose it."

GOD, the LIVING GOD, jealous for the love of men, is dispossessing the Church today of men's love for her. HE is destroying, vitiating, undermining the Church's feverish attempts to create loyalties for herself. The Absentee God is turning the eyes and ears and hearts of an age to HIMSELF. Men have heard HIS song from afar: Good will to men! Hopefully, nay, desperately they are seeking, searching for GOD. And HE will come back from HIS enforced vacation. HE is hearing their cry even now, as HE is preparing HIS own way by leveling the one great barrier to HIS return: the Church.

Will the Church read the "signs of the times"? Will she read them aright? Will she make room for GOD, the LIVING GOD, ere it is too late? Or does the fate of the Russian Church mean nothing to us? Will the Church become wise to be HIS tool, and nothing but His tool? Will she learn that GOD will not be used, no, not even for the purpose of preserving the Church? Will she bow in her faith that GOD, the CREATOR, can create for Himself a new vessel, if need be? "Do not say in your hearts, We have Abraham for our father. GOD is able of these stones to raise children unto Abraham," echoes the Baptist's voice into our time when an arrogant Church thinks that GOD is in dire straits and in need of her. Will she learn that she needs GOD? Or will she ride in her folly to her doom?

Vacation days are over—except for GOD. But HE is working, working, even now returning. HE is preparing HIS way before HIM! Will the Church heed GOD at work, and fall in line to prepare HIS way before HIM?

Plymouth, Wisconsin
The Mission House

NEWS IN BRIEF

BOWLING GREEN ACADEMY

There were just three contributions made to the Bowling Green salary fund during the past week, but they counted very materially in pushing the fund near to the \$100 mark. We had reported \$45, received up to last week. Now we add \$45, making the fund \$90. The new gifts are "A Friend," \$30; Mame B. Gabel, \$10, and Titus A. Fluck, \$5. This encourages us, and we feel confident our friends will not fail Miss Wolfe in this time of need. We ought to have at least \$100 more by Nov. 1. Won't our friends hurry along their contributions? Send all checks, etc., to the Editor, 915 Schaff Bldg., Phila., Pa.

CHANGE OF ADDRESS

Rev. Stephen Borsos to Box 376, 537 Richwood Ave., Morgantown, W. Va.

Rev. Benj. M. Herbster from Dayton, Ohio, to 2330 Sherwood Lane, Norwood, O.

ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on Nov. 26, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women to the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The "Mes-

senger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by Nov. 7. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

"I WILL SING THE WONDROUS STORY"

(Memory Hymn for November)

I will sing the wondrous story
Of the Christ who died for me,
How He left His home in glory,
For the cross on Calvary.

Refrain:

Yes, I'll sing the wondrous story
Of the Christ who died for me,
Sing it with the saints in glory
Gathered by the crystal sea.

I was lost, but Jesus found me,
Found the sheep that went astray;
Threw His loving arms around me,
Drew me back into His way.

I was bruised, but Jesus healed me;
Faint was I from many a fall;
Sight was gone, and fears possessed me,
But He freed me from them all.

Days of darkness still come o'er me,
Sorrow's paths I often tread,
But the Saviour still is with me,
By His hand I'm safely led.

Welsh Melody Francis H. Rowley.

CLASSES MEETING IN OCTOBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

OCTOBER 25:

Eastern Hungarian, Kreichersville, N. Y.,
Hungarian; Rev. Kalman Toth, Box 2,
Charleston, S. I., N. Y.

OCTOBER 26:

Lancaster, New Providence, Pa., Zion's;
Rev. Harry E. Shepardson.
East Susquehanna, Hegins, Pa., Fried-
en's; Rev. Herman Naftzinger.
Goshenhoppen, Limerick, Pa., St. James';
Rev. Scott F. Brenner, Schwenkville, Pa.
Central Hungarian, Homestead, Pa.; Rev.
Barnabas Dienes, 416 N. 10th St., Home-
stead, Pa.

OCTOBER 27:

West New York, Emanuel Church, Ro-
chester, N. Y.; Rev. F. H. Diehm, 255
Hamilton St., Rochester, N. Y.
Philadelphia, Anselma, Pa., St. Mat-
thew's; Rev. Ralph E. Stout, Anselma,
Pa.
Maryland, Middletown, Md., Christ; Rev.
John S. Adam, Middletown, Md.
Gettysburg, Brodbeck's, Pa., St. Jacob's;
Rev. Paul D. Yoder, Codorus, Pa.
Iowa, Lone Tree, Ia.; Rev. C. Ed. Hol-
yoke.

OCTOBER 29:

Mercersburg, Waynesboro, Pa., Trinity;
Rev. S. E. Lobach.

Next week's issue of the "Messenger" will be the annual Home Mission Number.

Dr. Theo. P. Bolliger gave the addresses at the Zwingli celebration in Trinity and First Churches, of Canton, O., on Oct. 11.

There were 1,013 present at Rally Day service Sept. 27 in First Church, Canton, O., Rev. R. W. Blemker, pastor.

Some news items were delayed this week because of the illness of the Editor's secretary. We will use them as promptly as possible.

The Rev. Reginald H. Helffrich, Bath, Pa., is available for supply service on short notice. Any congregations desiring his services can address him directly.

Rev. Dr. E. W. Lentz, of St. John's, Bangor, Pa., fractured his right leg below the knee, when he fell into a depression caused by the rain, while walking from his garage on Oct. 16.

St. John's Church, Milton, Pa., Rev. Paul W. Yoh, pastor, celebrated the 400th

anniversary of the death of Ulrich Zwingli on Oct. 11. The annual every member visitation for financial support of the Church will be conducted Nov. 8.

The Phoenixville, Pa., School of Christian Leadership Training, under the direction of the Churches of Phoenixville and neighboring towns and country, meets in the St. John's Reformed Church, Rev. A. A. Hartman, pastor, Oct. 26, 30, Nov. 2, 3 and 5.

Rev. Dr. L. E. Bair, of Greensburg, gave a much appreciated address on "Freemasonry in Pennsylvania," at the celebration of 200 years of Freemasonry in this State, held by Jeannette, Pa., Lodge, No. 750. A large number of Masons were present from all surrounding towns.

On Oct. 18, at 3 P. M., Dr. Leinbach, editor of the "Messenger," gave an address before the Federated Men's Bible Classes of Atlantic City, N. J., in the Chelsea Baptist Church of Atlantic City.

Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, reports an S. S. attendance of 968 on Oct. 11. The Zwinglian Anniversary Communion, Oct. 18, also marked the 60th anniversary of Trinity's organization. Canton will have a Billy Sunday campaign beginning Nov. 1.

Oct. 25-Nov. 15 are the dates for the Interdenominational Evangelistic Campaign in Philadelphia, with the world famous Gipsy Smith as the preacher. The Sunday meetings are in the new Municipal Auditorium and the meetings every week-night (but Saturday) in the Baptist Temple, Broad and Berks Sts.

The Rev. H. J. Ehret, D.D., of Bethlehem, Pa., has recovered sufficiently from his recent auto accident to occupy his pulpit Oct. 18. The arm of Rev. Floyd R. Shafer, of Tatamy, Pa., who was hurt in the same accident, has finally been set. For a time it was feared the arm might have to be amputated.

The program for the fall meeting of Lancaster Classis in Zion Church, New Providence, Pa., Oct. 26-27, includes a sermon by Dr. A. R. Bartholomew, a devotional meditation by Rev. W. Scott Brendle, addresses by Elders Marten Diller, Intercourse, Pa.; H. W. Keitel, Harrisburg, Pa.; I. Z. Buckwalter, Lancaster, and by Rev. Dr. Richard C. Schiedt, Lancaster.

In Zion Church, North Canton, O., Rev. Melvin E. Beck, pastor, 1,087 persons were present at the Rally Day service on Oct. 11. Revs. B. E. Reemsnyder and H. J. Rohrbaugh were the speakers. At the afternoon service, former pastors and superintendents gave greetings; this service was the Home Coming service and 50th anniversary on the present Church site.

On Oct. 6 and 7, Dr. William G. Seiple, of North Japan College, Sendai, Japan, attended the 5th semi-annual fall meeting of Lehigh Classis at the Western Salisbury Union Church, Rev. D. E. Schaeffer, Emaus, Pa., pastor, and addressed the Classis when the report of the Committee on Home and Foreign Missions, of which he is a member, was presented.

The editor of a newspaper away down in Florida, renewing his "Messenger" subscription, writes this generous word of appreciation: "The 'Messenger' continues to be a most welcome visitor to my home and I find it steadily growing in editorial excellence, making it probably the best religious journal in the entire country."

In Trinity Church, Phila., Holy Communion was observed Oct. 11. Dr. Paul S. Leinbach and Rev. Arthur Leeming officiating. About 800 came to the Lord's Table, the second largest October Communion in a dozen years. On Oct. 18, Harvest Home and Children's services were observed, the spacious auditorium being most artistically decorated. On both days new members were received.

On Oct. 13, Dr. William G. Seiple, of

NOTICE

Refined couple of Reformed faith desires a few guests in private Southern home near Asheville, N. Carolina. Attractive rooms, steam heat and open fires. Comfort and hospitality stressed. Excellent meals, waffles, fried chicken, hot rolls, etc. References from Reformed people.

ADDRESS "DIXIE LAND" CARE MESSENGER

North Japan College, Sendai, Japan, attended the fall meeting of Somerset Classis of Pittsburgh Synod at Zion's Church, Cumberland, Md., Rev. A. M. Wright, minister, and spoke to the Classis about our work in Japan. On Oct. 18, he addressed the congregation of Messiah Church, Baltimore, Md., Rev. J. L. Barnhart, D.D., minister.

Rally Day was fittingly observed in Emanuel Church, Lansford, Pa., Rev. Paul L. Troutman, minister, on Oct. 11. Church and Church School were combined at the morning service, when a splendid program was rendered under the supervision of the supt., Ralph Hallman. The speaker was Dr. E. S. Bromer, from the Seminary at Lancaster, who gave an inspiring address to a fine audience. The offering was over \$500. At the evening service, the 400th anniversary of the death of Zwingli was observed.

On the evening of Oct. 8, Mrs. W. G. Seiple, of Sendai, Japan, addressed the India Circle of the First M. E. Church, Baltimore, Md. On the evening of Oct. 13, she was the guest of Mrs. John T. Selsam's S. S. class of Second Church, Harrisburg, Pa., at a class banquet at the Willow Mill Farm Inn near Mechanicsburg, Pa., and spoke to them about our work in Japan. The following evening, she addressed the W. M. S. of Second Church, Harrisburg, Pa., Rev. S. Charles Hoover, minister. During her stay in Harrisburg she was the guest of Mr. and Mrs. John T. Selsam, of 1708 Green St.

St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor, held Harvest Home services on Sept. 20, with an appropriate sermon by the pastor. A fine donation of canned goods and fresh vegetables were given to the Home for the Aged at Wyncote, Pa. Offering for current expenses, \$110.69. Rally Day observed Sept. 27, with two very helpful and much appreciated addresses by Mrs. Catherine Miller Balm at the Church School session, 9.30 A. M., and again at the Church service at 10.30. Holy Communion was celebrated on Oct. 4, and a special service and appropriate sermon on "Ulrich Zwingli and the Reformed Church," on Oct. 11.

In connection with the 70th anniversary of the Livingston Ave. Reformed Church, of New Brunswick, N. J., the pastor, Rev. Dr. Carl H. Gramm, has issued a remarkably fine history of the congregation in an attractive illustrated booklet of 38 pages and cover. "The New Brunswick Times" published the history in full in 3 succeeding issues and it describes Dr. Gramm's narrative as "most interesting and colorfully written." The pastors of this flourishing and aggressive Church have been Revs. August Hoehing, John M. Steiner, T. Oscar Lohr, Carl Bank, D.D., M. H. Qual, Otto B. Moor, William H. Bollman, and Carl H. Gramm, D.D., the latter entering upon his service Sept. 4, 1927. The membership of the congregation increased from 92 in 1862 to 441 in 1930, and the S. S. enrollment from 60 to 340.

The Takayama Notes in the "Japan Advertiser," Tokyo, for Aug. 16, say: In honor of Mrs. W. E. Hoy and her daughter, Miss Gertrude Hoy, who are returning to their home in Yochow, Hunan, China, this next week, a picnic supper was given Sat-

urday evening by a number of their friends at the home of the Rev. and Mrs. Frank L. Fesperman. Mrs. Hoy was one of the founders 43 years ago of the Miyagi Girls' College in Sendai and also one of the original settlers in Takayama. As a tribute to their long service in the mission, the guests gave Mrs. and Miss Hoy a dozen silver teaspoons embossed with the Sendai crest. Among the guests present were the Rev. and Mrs. D. B. Schneider, Mr. and Mrs. Alfred Ankeney, the Rev. and Mrs. Carl D. Kriete, the Rev. and Mrs. Gilbert Schroer, Dr. and Mrs. Paul L. Gerhard, Dr. and Mrs. Elmer H. Zaugg, the Rev. and Mrs. Christopher Noss, the Rev. and Mrs. George Noss, Mr. and Mrs. Arthur Smith."

Lancaster Classis has taken action to magnify the importance of the fall meeting. Both spring and fall sessions of Classis are recognized as regular sessions. Opening with the celebration of Holy Communion, the program is arranged in advance to include inspirational addresses, a conference for the elders is part of each session, and each elder is to be questioned with reference to the benevolent work of the charge he represents. Inasmuch as the Apportionment is adopted at the fall session and reports from the Boards and institutions of the Church are to be heard, a differentiation has been made between committees which are to report at both spring and fall sessions of Classis and those which are to report at the fall meeting only. Moreover, it was determined that Classis shall continue in the discharge of its business without interruptions for sightseeing trips, lectures, etc.

In St. John's, Bellefonte, Pa., Rev. Robt. Thena, pastor, Harvest Home services were conducted Sept. 20. A very nice display of the fruits of the season decorated the pulpit. They were later sent to the local hospital. Offering for Ministerial Relief. Sept. 27 was Rally Day in all departments of the Church. The Sunday School reached its goal in attendance, and offering was for the out-station this school supports in Japan. Promotion services were conducted in the morning worship service, also infant baptism. This marked the beginning of a loyalty crusade in which all the Protestant Churches of Bellefonte are co-operating. Oct. 4 Holy Communion was observed. Offering, \$223 on Apportionment. Oct. 11 was Family Day in all the Churches, coming Sunday will be Young People's Day and October 25, which will close the crusade, will be observed as Life Service Day. In the evening the Christian Endeavor will present the slides and lecture on "The Reformed Church at Work."

Christ Church, Bath, Pa., Dr. W. U. Helffrich, pastor, observed a recent Sunday evening as "Messenger Night." This interesting service was under the auspices of the Churchmen's League of the congregation. The members of the League sang a number of hymns; the Scripture reading was by Fred Frantz, Jr.; prayer by John H. Sensenbach. Mr. William H. Hawk gave an interesting "Half Hour with the 'Messenger'." An offertory solo was given by Delbert Siegfried, and the Rev. Reginald Helffrich, son of the pastor, gave the address on the subject "To Read, or Not to Read." Congregations which have not tried an occasional service of this nature, to emphasize the strategic importance of Christian literature in the homes of the people, are missing a fine opportunity, and we believe such hours with the "Messenger" can be made profitable as well as interesting.

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, the evangelistic services, Oct. 4 to 11, were well attended and much interest manifested. The pastor preached each evening during the week. Reception of members and Holy Communion at the morning service on Oct. 11. 25 members were received into the Church and it was the largest Communion service in the history of the Church. The pastor

assisted Rev. L. A. Peeler in a week of revival services in St. John's Church, Kansas, N. C., Oct. 12 to 18. The pastor and Elder Edgar Whitener attended the meeting of Potomac Synod at Huntingdon, Pa., which began Oct. 19. The 400th anniversary of the death of Ulrich Zwingli was celebrated at the evening service, Oct. 11. 50 members of the Adult C. E. Society and 27 of the Junior Society went to Ashboro recently to a district convention, which included 14 counties, and brought back both banners. Rev. Mr. Shaffer was elected district president. Both of the C. E. Societies are doing excellent work, for which the Church is very proud.

In September Zion Sunday School, Leighton, Pa., Paul Reid Pontius, pastor, held a notable recognition service in honor of Mr. Henry B. Kennell, for 41 years one of the leading workers in the congregation and the school. A committee consisting of Geo. E. Gray, Esq., Mabel Harper, John Arner, Mrs. Chas. Bauchspies, Robert Semmel, Mrs. Warren Kistler and Daniel Farren, arranged the large meeting which completely filled the spacious Derr Hall. Mr. Farren presided. Mrs. Bauchspies, now supt. of the Primary Dept., paid a tribute to her predecessor, Mr. Kennell, who served since 1890. Ray Bowers recited "The Good Shepherd," and Mr. Gray eulogized the long, faithful and patient ministry of this active layman, and in behalf of the school presented to Mr. Kennell a silver service. The recipient was greatly surprised and responded feelingly to the evidences of good will. We regret to learn that since this happy event, Mr. Kennell has had to submit to a major operation in Toronto, Canada, but we rejoice that our friend has come through it successfully and is soon expected back home among his many friends.

Harvest Home services were held on Sept. 20 in First Church, Bellaire, Ohio, Rev. Daniel Gress, pastor, with a splendid attendance. A thankful spirit seemed to prevail despite the depression in this section. The fruits, flowers, grains, vegetables, etc., were brought in great abundance and artistically arranged in the front part of the Church along the sides, and in the rear. While this is a city Church, the members follow the custom which has prevailed so largely in the country districts, and is the only Church in the city that holds a service of this character. Appropriate anthems by the choir enhanced the service of worship. The pastor spoke on "Waving a Sheaf of Wheat Before the Lord, Thus Consecrating the Whole Harvest." Rally Day, Oct. 4, with a large attendance and a fine worship service and program. Elder C. L. Rodewig passed away at his home on Sept. 25, aged 55 years. He was a member of this congregation for more than a quarter of a century, a teacher in the S. S., supt. in the S. S. for many years, and an elder in the Church for a number of years, representing the congregation on the floor of Classis. His loss is keenly felt by all. Holy Communion will be observed on Oct. 25, morning and evening.

The fall work of St. Paul's Church, Selinsgrove, Pa., Rev. Earl G. Kline, pastor, is being carried on in a very aggressive manner. On Sept. 27, the annual Harvest Home services were held. There was a liberal display of fruit which was later sent to the Bethany Orphans' Home. During the week of Sept. 27-Oct. 4, an every family visitation was conducted by a group of 36 workers in the interest of Church attendance. This marked the opening of the congregations' Church Loyalty Campaign. Oct. 4 was Roll Call Day. The Rally services were held in the S. S. session when every former attendance record was surpassed, and the pastor delivered the Rally Day address there. At the morning Church service the sermon was preached by Rev. Henry K. Miller, D.D., on our missionaries to Japan. The attendance goals set for the morning and evening Church services were likewise surpassed. On Oct.

11 Holy Communion, with a large percentage communing. A Leadership Training School is again being conducted by the Snyder Co. S. S. Association, and is in charge of Dr. Geo. F. Dunkelberger, who is an elder in St. Paul's. The pastor and his wife are both co-operating as teachers in this school.

Rally Day was observed in St. Luke's Church, Lancaster, Pa., Rev. John F. Frantz, pastor, Sept. 27. Attendance, 380. The school assembled in departments as usual, with each department having its own Rally Day program. Mrs. D. G. Glass spoke to the children in the Primary department. The Juniors had a selected program of songs and exercises, including several xylophone numbers. The main school was addressed by Rev. Dr. O. S. Frantz, head of the department of New Testament in Lancaster Seminary. Dr. Frantz also delivered the sermon at the morning and evening services. The pastor was obliged to be absent on account of the illness of his son Nevin, enrolled as a student in Catawba College, Salisbury, N. C., who was in the Salisbury Hospital for an operation for appendicitis. Holy Communion on Oct. 4, was in charge of Rev. I. H. DeLong, Ph.D., at the morning service, and by Dr. O. S. Frantz at the evening service. Harvest Home services were held Oct. 11 by the pastor, who had returned from Catawba the day previous. The vegetables, fruits and flowers displayed at this service were given to needy families. Also, some 200 cans and packages of various sorts and 5 bushes of potatoes had been brought by the members and have been stored for the present and will be made up into baskets and given to needy families during the winter. In the evening the "Zwingli Service" prepared by the Board was used. On Oct. 25 the Ministerial Relief service will be used and on Nov. 8, Home Mission service.

On Oct. 4 Holy Communion was observed in Emanuel Church, Lincolnton, N. C., Rev. Hoy L. Fesperman, pastor, with a large attendance. 4 new members, all adults, were received: 3 by profession of faith and confirmation, and one by letter. Miss Charlotte Heaven was a State delegate of the G. M. G. to the Potomac Synodical Conference of the W. M. S. and G. M. G. at Washington, D. C. Three delegates also went from the local organizations: Mrs.

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Jas. A. Shuford, president of local W. M. S.; Mrs. L. T. Heavenner, local delegate from G. M. G.; Mrs. Frank Shuford, local delegate from Mission Band. This is a splendid representation from our Church. On Oct. 5, at 7.30 P. M., the W. M. S. and the Girls' Guild, and Mission Band held a union meeting. A picnic supper was served of which the men of the Church helped to share. Following the supper, everyone assembled in the Church, where splendid reports were heard by the delegates to Potomac Synodical at Washington. A play was given by the W. M. S. and G. M. G., and was enjoyed by all. There was a record attendance at the celebration of the 400th anniversary of Zwingli on Oct. 11, when the pastor preached a suitable sermon and the choir rendered splendid music. The Every Member Canvass will be made on Dec. 6. A special effort is being made to get every member to pay their pledge in full before the first of the year. The pastor and Elder D. A. Seagle attended the meeting of Synod at Huntingdon, Pa. Mrs. Fesperman and children accompanied them in the car as far as Hagers-town.

Rev. Ralph L. Holland, of St. Paul's Church, Fort Washington, Pa., attended the Shaffer Lectures at the Yale Divinity School the week of Oct. 5. The lecturer this year was Dr. Toyohiko Kagawa, of Japan. Mr. Holland was fortunate enough to obtain a private interview with this busy man and to learn at first hand some phases of Dr. Kagawa's mysticism, which is such a great factor in the religious life of this Japanese leader. Since being compelled by climatic reasons to leave Japan where he was engaged as an instructor in North Japan College, Mr. Holland has maintained a deep interest and a study of Japanese things. Immediately after the Exclusion Law went into effect, he compiled a questionnaire which, through the co-operation of the Federal Council of Churches of Christ in America and the Japanese Christian Council, was circulated throughout Japan, and returned to him for compilation. More recently he has been engaged in a study of Japanese religion and for the past year has been a member of a graduate seminar on World Mysticism at the University of Pennsylvania, doing research work in Japanese mysticism. This study made an interview with Dr. Kagawa all the more valuable. During the course of the conversation, Dr. Kagawa referred very appreciatively to the work of our Mission in Japan, and especially of the educational work being carried on in North Japan College under the guidance of Dr. Schneder. It is not without interest that just about a year ago Dr. Kagawa held two services in the College and preached so effectively that 150 boys and young men were received into the Church through baptism. It is a real joy to know that our Foreign Mission work looms so highly in the eyes of this present day prophet.

At the S. S. Rally of St. Mark's, Reading, Pa., Rev. Gustav R. Poetter, pastor, on October 4, 875 were present. Charles R. Krick and Isaac J. Zinn, general supts., in charge. Estelle K. Krick directed the special music, assisted by St. Mark's Brass Quartet. Luther C. Schmehl, asst. dist. attorney, delivered a timely address. The Primary Department, led by Mrs. R. C. Wilson, presented the Biblical story of the baby Moses, in dramatized form, with Miss Alice Kurtz, as director. Two classes reported a 100 per cent attendance, and there was a 100 per cent attendance of general officers, teachers and officers of the Junior and Intermediate departments. There were 6 classes in the Primary Dept. with 100 per cent attendance. The Congregational Rally and Preparatory service was largely attended. The guest of honor was the Rev. Calvin K. Staudt, Ph.D., of Baghdad, who delivered an interesting and inspiring address. Mrs. Calvin K. Staudt brought brief greetings. Former Mayor Ira W. Stratton expressed his interest and opinion of our school in Baghdad and

recommended it. Mr. and Mrs. Stratton, in their travels, had been guests of Dr. and Mrs. Staudt. On Oct. 11, 805 communed. The pastor was assisted by Elder Mahlon L. S. Schucker at the altar, and 24 officers in serving the Communion in Zwingli fashion in the pews. The 400th anniversary of the death of Zwingli was presented to the large congregation. Two new members were added to the Church Roll. The congregational receipts were \$818.64, received without a drive. On Oct. 15, Geo. H. Kerr, of Reading, formerly of China, addressed the Men's Club on "Intimate Glances of China." On Oct. 18, Rev. Mr. Poetter and Rev. Dallas R. Krebs, of Hamburg, Pa., exchanged pulpits. Mrs. Kathryn H. Sampsel, president of the local W. C. T. U., addressed the Y. S. C. E.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The new step in building operations at present is the pouring of concrete on the first two floors. The first day of this work fully one-third of the first floor was completed. At the present rate of progress in this work within a week the first and second floors of the new building will be laid.

The stone wall has risen well above the second floor. Window frames for the second story have been placed and the spaces between them are being walled in. The Italian masons seem to appreciate the beautiful. The appearance of the wall is as important to them as the durability of it. When a truck load of stone arrives at the building site, the masons will leave the scaffold and cluster around the new stone pile. They pick from it such stone and color as suits their portion of the wall.

The 10th annual statement went out to the subscribers to the building and endowment fund. Most of the unpaid balance of about \$28,000 is due to be paid by the end of the present year. It is likely that the balance will reach the Home in due time. The subscribers to the Building Fund have regularly and persistently been forwarding funds to the Home for more than two years, and that is a good promise that the \$170,000 already subscribed will be paid in full.



Mrs. Edwin W. Lentz, Secretary
311 Market St., Bangor, Pa.

Today, Oct. 22, Missionary Educational Institutes are being held at West Reading with Miss Heinmiller and Rev. Mr. Stucki guest speakers, and at Fort Wayne, Ind., with Miss Hinkle and Mrs. Calvin Stoudt representing the W. M. S. G. S. and the missionary speaker. Most encouraging reports are reaching us of the adequacy of the program and the interest of the women from local societies. To date eighteen institutes have been held; speakers thus far have been Miss Hinkle, Miss Kerschner, Miss Heinmiller, Rev. Odell Leonard, of Lexington, N. C., Mr. Oscar Stoudt, Japan, Miss Edith Lowry, New York City, Rev. Benj. Stucki, Neillsville, Wis., and Mrs. Calvin Staudt, Baghdad.

Oct. 13 to 15, the 17th Annual School of Missions, under the direction of the Interdenominational Missionary Union of Baltimore, held its sessions. This well established School of Missions has on its enrollment not only a large number of Baltimore women but many from the surrounding towns and villages.

On Oct. 6, the Woman's Union of Reformed Churches in Baltimore had the pleasure of sharing, through an address by

Mrs. Rupp, in some of the visits to mission stations and the experiences, which enriched the tour of Dr. and Mrs. J. G. Rupp. The meeting was held in Third Church; pastor, Rev. J. R. Bergey. Mrs. Bergey was a former president. Mrs. Charles Bushong is president.

The program of the W. M. S., one of a number of missionary societies of Trinity Church, Canton, has come to my desk. In every page there is promise of an excellent program. Particularly interesting is the fact that the literature secretary is scheduled each month for a 5 minute period: December has "Current Events from the 'Outlook of Missions'"; in March there will be an all-day meeting, etc.

The Schwartzwald Church and St. Paul's Sunday School, Rev. Ralph Folks, minister, are planning to present, Nov. 22 and 29, the dramatic pageant, "The Cross Triumphant." It will be remembered that special costumes were imported from Japan for this important portrayal of Japanese life. These costumes are the property of the W. M. S. and are being rented for the occasion.

Mrs. William Styer, for many years president of the East Vincent Missionary Society and a familiar figure at the Philadelphia Classical meetings, was called to her eternal reward in September.

The 17th annual convention of the W. M. S. of the Potomac Synod was held in the First Church of Washington, D. C., on Sept. 29, 30 and Oct. 1, with delegates from five States and the District of Columbia. All of the addresses revolved around the theme of the convention, "The Challenge of Today for the Church." The opening session was held on Tuesday evening, at which time we were very warmly welcomed to the convention by the local president, Miss Pauline Holer. She suggested that Mary did not drop the precious ointment on the head of Christ drop by drop, but that she broke it all at one time; so she, in behalf of the local society, wished to open the alabaster box of ointment of hospitality all at once and truly each of us who attended can say that we were literally showered with kindness.

After the devotions, conducted by Rev. J. D. Buhner, Ph.D., the address of the evening was delivered by Rev. L. A. Peeler, of Kannapolis, on the subject "The Challenging Task of Home Missions." Rev. Mr. Peeler, who has served more than 20 years in home missionary work, introduced his address by telling unusual experiences in his work in the mill settlement of Kannapolis. He declared that "religion is the only basis upon which an enduring commonwealth can be built, that specialization will never help America, new legislation will never suffice and that new industrial systems will never insure the endurance of the nation. The chief source of our national and international troubles is old-fashioned selfishness. The symptoms of this disease can be found in most of our lives; it is tarnishing our record and impeding our progress. In the midst of our spiritual depression, Christ must be put high in every phase of life if the flag is to fly high." A most enjoyable informal reception was held in the social rooms of the Church.

Wednesday morning the first business session, presided over by the president, Mrs. L. A. Peeler, was held. In her well-timed message, she put before us the Macedonian call of today for Christian citizenship, evangelism and world peace. One way we might prepare ourselves to meet this call is by better informing ourselves by participating in the reading course activities. At this time Mrs. Peeler was given a rising vote of thanks for her faithful services. Coming as a further challenge to the women to carry on in their

work were greetings which were read from Mrs. Anewart, Dr. Bartholomew and Dr. Schaeffer.

Realizing that we have neither the time nor the money to travel to our missionary posts, yet knowing that we may sit in our homes and have brought to us inspiration and knowledge, Mrs. Chas. D. Rockel very interestingly reviewed for us the reading circle books for the coming year.

Following this, Dr. C. K. Staudt, of Baghdad, Iraq, spoke on "Our Work in Bible Lands." Coming to us from this cradle of Bible history, he stressed that it is very significant that just as our blessings all come from that sacred land originally, so now we are asked to pay back our debt to these people who have had so much to do with our beginning. "This center of the Moslem world is no longer isolated but the people have been touched by Western civilization, people have thrown the door open for missionary work. The Moslem religion is breaking down; the people are groping for something they have not found." Realizing that this is the opportune time, the Reformed Church has entered the field through the establishment of a Boys' School of 450 students. The possibilities are unlimited, due to the fact that the minds of the youth are so plastic, so open for something new, and also to the fact that the sons of a higher class, the future rulers of the kingdom, are among the students. Dr. Staudt wishes to be able to enlarge the school upon his return if funds are available and we feel sure they will be for such an important work of building the Christian character of the future rulers of Iraq.

Departmental reports were given at the afternoon session after which the following officers were elected: President, Mrs. John L. Barnhart, of Baltimore; first vice-president, Mrs. W. H. Causey, of Winston-Salem; second vice-president, Mrs. Joseph H. Appel, of Frederick, Md.; recording secretary, Mrs. Irvin A. Raubenhold, of York, Pa.; statistical secretary, Miss Ruth Gillan, of Chambersburg, Pa., and treasurer, Mrs. Thomas E. Jarrel, of Washington, who served as convention chairman.

Mrs. W. G. Seiple talked on "The Challenge of the Church in Japan." Amid all our depression and discouragements, her speech stood out as one in which optimism and cheerfulness prevailed. She said that there are three words which she will not allow to be used, namely: "I give up." Instead she encourages the use of "I will try." Coming at the end of a busy day, came a sight-seeing tour of Washington and the tomb of our unknown soldier at

Arlington. We all returned mentally refreshed and quite ready for the physical refreshing which was awaiting us in the form of the lovely Fellowship Dinner served in the social rooms. Here amid a lovely setting we were given much food for thought as well as our bodies. Wednesday evening the convention was addressed by one whom we are always glad to hear, Dr. Paul S. Leinbach. He declared that "the confusion that confronts the country today is not primarily financial or economic but one of moral disintegration." Dr. H. H. Ranck had charge of the devotions.

On Thursday morning at the opening session the Holy Communion was administered, followed by a very impressive service for the Life Members and the Members in Memoriam. Dr. Appel made a very strong plea for the Reformed members to stand by their own colleges by sending their own children to them whenever possible.

At this point Mrs. J. M. Runkle gave a report on a conference which she had attended in Washington on "Cause and Cure of War." She stated the threefold purpose of the congress: to build peace machinery, to reduce war machinery, and to obtain guaranteed security against war. This was followed by a very interesting report by Mrs. L. A. Peeler on a similar congress on Home Missions. Then Mrs. Staudt in her charming manner gave us a short account of her work among the girls in Mesopotamia, reading us a letter from one of her girls in very broken English, but showing something of the work Mrs. Staudt is doing and the high regard in which she is held. With her charming personality, we do not wonder that she can love them into the Kingdom of God. Of course no meeting is complete without some of Miss Greta Hinkle's enthusiasm, and this she gave us with a talk brimful of it but also warning us that along with enthusiasm we must have a definite purpose. We then had a recess for the last of our delightful luncheons. This one took the form of a surprise birthday party for our very efficient convention chairman, Mrs. Thomas Jarrel. She very fittingly called up her corps of workers, all of whom were given a rising vote of thanks for making our stay in Washington one which will linger long in our memories.

The three-day convention was brought to a close with an address by Judge Catherine Sellers, of the Juvenile Court, District of Columbia, followed by the installation of new officers. We are sure that every one present left the convention with a stronger conviction of the challenge that

the present-day has for the Church, and with the resolve to do our part in trying to answer that challenge.

Mrs. Alma Hedrick Crowell.

REFORMED CHURCHMEN'S CONVENTION, NOVEMBER 10-12, HARRISBURG, PA.

In justice to many men in our Churches who are not listed in the membership of the Reformed Churchmen's League or denominational activities, we would like to have the pastors send in to Secretary Truxal within the next few days names and addresses of men from the following groups:

- (1) Adult Bible Classes
- (2) Men's organizations and clubs
- (3) Members of the choir
- (4) Young men in professions and at colleges
- (5) Sunday School teachers and young people's workers
- (6) Members who are commercial travelers
- (7) Members of the Church who are members of civic clubs
- (8) Educators
- (9) Newspaper men

Secretary Truxal is anxious to enroll these men for the Convention of Reformed Churchmen at Harrisburg, Nov. 10-12. Please do not delay sending in names, for in sending them you will be offering these men a rich blessing and lining them up for leadership. Address 424 Schaff Building, Philadelphia, Pa.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

The Executive Committee of our Board at its recent meeting admitted the following persons as permanent guests in our Home: Mrs. Sara Eagle, a member of St. Paul's Church, Reading, Pa.; Mrs. Esther Ellen Ehrie, a member of Mount Hermon Church, Philadelphia. We are glad to welcome these women into our midst and regret that we do not have room for many others.

It is our sad duty to report the death of one of our guests: Mrs. Clara M. Duffield passed from us on Friday, Oct. 9. She was a member of Boehm's Church.

Up to this time 24 of the congregations of Classis have made donations of fruit and vegetables from their Harvest Home services. We are more grateful than we can tell you for all of these. We now have a well-stocked cellar for the winter.

Charles B. Alspach, Supt.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

SAINT LUKE, THE EVANGELIST

Text, Acts 1:1, "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach." Philémon 24, "Luke, my fellow-worker."

If you will look in the "Almanac and Year Book for the Reformed Church in the United States" for October 18, you will find the words, "St. Luke, Evangelist."

Every one of the Apostles and other saints has been assigned a date in the Church calendar. The eighteenth of October is the day assigned to St. Luke and is especially observed by the Roman Catholic Church. St. Luke belongs to the whole Christian Church, which the Heidelberg

Catechism calls "the Holy Catholic Church," in the Apostles' Creed. Therefore we also ought to take an interest in his date and in his life and work.

The word "Luke" means light-giving. How beautifully appropriate is this to the life and character of this saint. St. Luke was a many-sided man, and we might say a great deal about his manifold work. But at this time we want to speak of him in the capacity in which he is mentioned in this connection, St. Luke, the Evangelist.

A little over a year ago I told you about Luke, the beloved physician, when I dwelt more upon the fact that he was St. Paul's doctor and ministered to him in his infirmities.

The word "Evangelist," as used with reference to St. Luke has a twofold meaning. First, it has reference to his authorship of the Gospel which bears his name. The word for Gospel in its Greek form is "evangel," and the writer of the evangel is an "evangelist." Matthew, Mark, Luke

and John are all called "Evangelists," because they are the authors of the four Gospels.

The Greek word "evangel" means "good news," as does also the English word "gospel," coming from the Anglo-Saxon. St. Luke, therefore, is an evangelist because he is the author and bringer of the good news of all that Jesus began, both to do and to teach.

But, in the second place, St. Luke is also an evangelist in the specific sense of that word. He preached the Gospel to individuals and groups, which resulted in the conversion of the hearers. The fact that St. Paul calls him one of his fellow-workers shows that he did evangelistic work, which was the chief occupation of St. Paul.

From St. Luke's own lips, so to say, but in reality from his pen, we learn that he did the work of an evangelist. In Acts 16: 13, St. Luke says: "And on the sabbath day we went forth without the gate by a river side, where we supposed there was a

place of prayer; and we sat down, and spake unto the women that were come together."

That was evangelistic work, and it brought results, for St. Luke goes on to tell us: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

We do not know just when St. Luke himself became a Christian, but he met St. Paul at Troas, some time before St. Paul had his wonderful vision, obedience to which brought a new continent to the feet of Christ and changed the history of the world.

St. Paul had engaged in evangelistic work in Asia Minor and had planned to conquer new fields there for Christ, but the Holy Spirit prevented him in several of these efforts, and at last he came to Troas. Here a vision appeared to St. Paul in the night, for, as St. Luke tells us: "There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us."

This seemed to clear up the things which had puzzled St. Paul, when he was not permitted to do the work which he meant to continue in Asia Minor. St. Luke, therefore, continues: "And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them."

The vision was seen by St. Paul alone, and the message was given to him alone, yet St. Luke helped to carry out the message. You noticed in the last verse that I just quoted, Acts 16:10, and in which I will now underline several words, he says: "And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them."

St. Luke felt that he shared in the call, and the large space which he gives to the Macedonian work shows his strong personal interest in it. Chapters thirteen and sixteen of the book of Acts could only have been composed by a missionary practised in the work of evangelization.

St. Luke has the honor of being one of the first witnesses for Christ to the heathen. By the events which followed the arrival of St. Luke and his company in Antioch, that city came to possess a renown next to Jerusalem in the early annals of Christianity. In Antioch was laid the first foundation of the Gentile Church, and it was in Antioch that the disciples were first called Christians.

St. Luke spent much of his time in Antioch in preaching the Gospel to the Gentiles, in whom he took a special interest. He possessed the means of meeting the demand for an account of the facts of the Gospel, and he and his fellow-workers established a Church there.

Returning now to the obedience to St. Paul's vision, to which I referred above, when they left Troas and went to Samothrace and Neapolis (Acts 16:11), they took a step which ultimately brought Europe into the Christian ranks and made the United States a Christian nation. Some one has said of this voyage: "Never did ship leave that beautiful harbor bearing such an important freight. Compared with this freight, that of Caesar and his fortunes dwindle into insignificance. In that little company pacing the deck, what an interesting group was seen—all chosen vessels to carry the blessings of salvation to the quarter of the globe destined most of all eventually to illustrate the divine power that attended the preaching thereof."

"There walked Luke, who had been called by divine grace, having, by an acquaintance with the literature of true religion, had his mind prepared for the light and bliss of the gospel. His place in this new

expedition is consistent with his having been one of the company by whom the gospel had been first preached to the heathen. Among the first who brought the gospel into Asia he is now privileged, also, to be among those who first bear its tidings to Europe. Having enriched the Churches of the former by the publication of his narrative of the life of Jesus, he now conveys copies of it to aid in spreading a knowledge of Him in the latter."

After they arrived at Philippi they attended the prayer meeting at which Lydia became a Christian, being the first convert to Christianity on the continent of Europe, and, as has often been said, "the man of Macedonia was a woman." Lydia's baptism was the first Christian baptism in Europe, and under her roof was gathered the first Christian household in Europe.

After Paul and Silas left Philippi, Luke and Timothy remained there, and for six years they engaged in evangelistic work and founded the Church to which St. Paul afterwards wrote one of his interesting letters. Speaking of the results of his own evangelistic efforts and those of St. Paul as they labored in Europe, St. Luke sums them up in the words, "So mighty grew the word of the Lord and prevailed." He afterward accompanied St. Paul to Rome where he continued his evangelistic labors.

She came into the police station with a picture in her hand.

"My husband has disappeared," she sobbed. "Here is his picture. I want you to find him."

The inspector looked at the photograph. "Why?" he asked.

The Family Altar

By A. W. Krampe

HELP FOR WEEK OF OCT. 26-NOV. 1

Practical Thought: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." Eph. 5:18.

Memory Hymn: "Glorious Things of Thee Are Spoken."

Monday—Denying the Flesh Gal. 5:13-26

Paul was a practical man and his desire was to help his readers apply the Christian teaching to the problems of every day life. His letters therefore lead up to practical exhortations. The apostle was the champion of Christian liberty. He realized however that there was danger of abusing this freedom. In his view, Christian liberty implies the practice of love. Love will safeguard it, for love will prevent men from abandoning moral restraints and yielding to the lower impulses. The struggle between the two forces, the flesh and the spirit, i. e., "man's baser nature with all the evil lusts; and the higher power, not native to man but given by God"—is a real one. We are all by nature prone to obey the lower promptings. We must therefore struggle against the flesh and consciously yield to the influence of the spirit which draws us upward.

Prayer: Heavenly Father, draw us closer to Thyself and help us by Thy grace to walk circumspectly and practice the royal law of love. Amen.

Tuesday—Law Observance Rom. 13:1-10

We cannot get along without laws. The claims of the state must be recognized within its proper sphere. Jesus and Paul recognized this principle. "Render unto Caesar the things that are Caesar's." "Let every soul be in subjection to the higher powers." As Christians we should therefore be law abiding citizens and give our moral support to the government in every measure that helps to improve and protect

the interests of our country and the community in which we live. The preservation of order demands obedience and loyalty on the part of the citizens. In the apostle's view Love is the all-compromising law, yea the fulfilling of all law. Love makes it impossible to inflict injury of any form or kind upon the neighbor. Christian love has been beautifully defined as "the identification of self with God's interest in others." As Christians our standard of conduct must be to behave with dignity and self-respect and shun everything which is inconsistent with the high ideal set us by the Master.

Prayer: Dear Father, help us to love our neighbors as ourselves and thus fulfill Thy commandment. We cannot do this in our own strength. Grant us the power of Thy spirit. Amen.

Wednesday—Disciplining the Body I Cor. 9:24-27

Paul became all things to all men in order to win men for Christ. He did all this for the Gospel's sake that he might be a joint partaker with his converts in the blessings of the Gospel. It was for this reason that he often waived his right and surrendered his personal liberty. He adapted himself to all sorts and conditions of men without ever sacrificing his principle. When a principle was at stake, he was strong. It required some effort on his part to run the race without giving to his fellowmen an occasion of stumbling. Self-discipline and steadfastness of purpose were needed. That is what he means when he says: "I buffet my body and bring it into bondage" (verse 27). He did this in order that he might not preach unto others and himself miss the prize. Thus in serving others he was truly free. In this Paul set a noble example to all of us.

Prayer: Dear Father, enable us by the power of Thy spirit to live unselfish lives and to be mindful of the interest of others as well as our own. May we not assert our own rights but sacrifice for the Gospel's sake. Amen.

Thursday—Putting on the New Man Col. 3:1-11

True religion does not consist in the observance of merely outward things, such as eating and drinking. It is a new life. This will bring with it a new attitude towards things. Evil deeds will be put away. Uncleanliness, evil lust, anger, abusive speech, lying are all manifestations of the old man. These and others like them, must be put aside. However, there is more to the new life in Christ. There is a positive side to it which the apostle describes as "putting on the new man." The outstanding qualities of this new way of life are mentioned in verses 12-17: kindness, tolerance, forgiveness, love, the bond of perfectness. In this passage the evil and the virtuous life are definitely characterized. Paul in this passage, as well as elsewhere in his letters, does not fail to place the emphasis upon the fact that the new man is a creation of God.

Prayer: Create in us, O Lord, a new heart and renew a right spirit within us. We long to get rid of the evil lusts of the flesh and we desire to walk in newness of life. Enable us to do this by Thy grace. Amen.

Friday—Following the Good I Peter 3:8-13

The underlying thought of the passages selected for this week, with special reference to the "World's Temperance Sunday" is that in Christ a new order has arisen. The new fellowship of believers gives to the individual certain rights and places upon him corresponding responsibilities which he is bound to assume. The claim upon him for consideration and protection of the weaker member is by no means an unimportant responsibility. We are so apt to overlook this when we consider national issues. The great and important question therefore is, "what is right?" Peter says

in verse 13: "Who will wrong you if you have a passion for goodness?" (Moffatt's translation). Goodspeed has this rendering: "And who is there that can hurt you if you are eager to do what is right?" We need the courage of our convictions.

Prayer:

"The call is Thine: be thou the Way,
And give us men to guide,
Let wisdom broaden with the day,
Let human faith abide." Amen.

Saturday—Suffering for the Right
I Peter 4:12-19

To champion the cause of right is not an easy thing. The best motives are sometimes misunderstood and men of strong convictions must often go a lonely way and suffer persecution. Yet suffering purifies the heart and persecution brings a man into closer fellowship with the Master. However, we must be sure that we are suffering for a righteous cause. Then that what Peter says in Chapter 3, verse 13 (see yesterday's meditation) will hold good. At any rate, it is always better to suffer for doing what is right, than to suffer because of doing what is wrong.

Prayer:

"Nearer, my God, to Thee,—Nearer to Thee,
E'en though it be a cross That raiseth me;
Still all my song shall be, Nearer, my God, to Thee,
Nearer, my God, to Thee, Nearer to Thee." Amen.

Sunday—Walking Charitably
Rom. 14:13-21

Paul gives a fine summary of the teachings for the week. He makes a strong plea for considerateness. He asks the strong to put no stumbling-block in the way of the weaker brother. Not self-indulgence but self-restraint is well pleasing to God and this will merit the approval of men. Living by the law of love, i. e., letting love guide our conduct, puts us in a position where we serve best the interests of our fellowmen and at the same time work for the establishing of the Kingdom of God. God help us to walk charitably.

Prayer: Heavenly Father, Thou hast brought us to this day of rest and worship. Bless us when we assemble in Thy house and may the message of the cross inspire us to nobler living, and more Christ-like conduct. Amen.

"Prisoner, the jury finds you guilty."

"That's all right, Judge; I knows you're too intelligent to be influenced by what they say."—The Concordian.

Home Education

"The Child's First School is the Family"
—Froebel

METHODS OF LOVE—NOT FEAR

By Jack Wooten

It seemed as if little Ann had been born with a love for animals. Soon after she had learned to toddle along with Daddy out on the street she would call out jubilantly every time she saw a dog, a cat, or a horse. Unafraid, she would go up to any animal and make every effort with her beguiling, unintelligible utterances to get it to be her companion.

"That's a wonderful sign," Daddy said to Mother.

When Ann was three she developed a particular dislike for retiring when bedtime came. Mother did everything she could think of to help her to go to sleep, but apparently her ideas were not workable. Ann would fuss, cry, and even scream, while Mother fumed and begged. Finally Mother thought of a new method.

"Big dog will bite if Ann doesn't go to

sleep," she declared. "Maybe he'll carry my baby away."

Night after night Mother frightened the child with this warning as soon as she started to rebel against going to bed. And Ann would quiet down in her little crib, and be silent as soon as she was told that the big dog would bite. Mother would smile inwardly each time, and, as she would take up her book or her sewing, be thankful that she no longer had trouble in getting the child to bed. She was proud of her strategy.

One afternoon Daddy took Ann for a walk. They were going along quietly and happily when suddenly the child gave a scream and clutched her father around his legs. Amazed, the man picked up the distressed child.

"What's the matter, Ann?" he asked, wiping the tears from her eyes.

AUTUMN LEAVES

There's a rattle in the Autumn
Of the leaves upon the trees
That tells of their departing
As they rustle in the breeze.

They've lost that tender softness
And the luster, too, they had,
When they danced to rhythmic breezes
And seemed to be so glad.

When the birds were gayly singing
As they flitted here and there,
Ere the tingling touch of Autumn
Put a crispness in the air.

The whiffling winds of fall-time
Are beckoning to the leaves;
One can hear their doleful rattle
As they rustle in the breeze.

That rattle tells they're going back
To the source from whence they came;
God dooms them all to vanish
Like the flicker of a flame.

Harry Troupe Brewer.

Hagerstown, Md.

The child pointed to a harmless fox terrier across the street. "Big dog bite," she sobbed.

Daddy hurried home. He felt sure he knew just what had happened.

"Mother," he said heatedly as he walked into the kitchen, "who can have been scaring Ann about dogs?"

"It was the only way I could get her to sleep," explained the mother. "I tried every other means, but none worked until I hit on the idea of telling her that the dog would bite unless she went into dreamland."

"You must stop it, Mother," Daddy said calmly. "You're killing one of the finest tendencies the child has."

"What do you mean?" asked his wife.

"Simply this," replied the man. "A child that loves animals as Ann has done is the kind that makes friends readily, has human understanding—much love for others. Children who love animals are usually unselfish and are loved by almost everyone. But Ann can't love animals when she's afraid of them. If you continue frightening her about them she may always be afraid. And with fear will come timidity, selfishness and maybe hate. It's too big a risk, Mother, and you'd better think up some other scheme that will get the baby to sleep—some scheme that has love and understanding united with firmness, in place of fear and threats."

"When I entered the educational work in 1917, I saw the definite need for kindergarten instruction. I realize that many children suffer a severe handicap in not having had this line of work. I am in absolute sympathy with the movement."

George West Diehl, Past President, Morris Harvey College, Barboursville, W. Va.

If there is no kindergarten in your community do not hesitate to make efforts to have one established. You can obtain pamphlets, personal information and advice from the National Kindergarten Association, 8 West Fortieth Street, New York.

"I hope you are not one of those men who go home and find fault with the dinner," said Kidder.

"No," replied Groweher, "my wife and I eat at a restaurant where we both can find fault."

A MINISTER'S LETTER TO A BASEBALL PLAYER

By Benedicite, in
"The United Presbyterian"

Dear Sir:

You unburdened yourself of some rich philosophy one day. I have been mulling over it at intervals ever since. It was on August 30, 1930. Benedicite and two companions had gone to the city of smoke to see a doubleheader between Cincinnati and Pittsburgh. Through the generosity of his two friends, Benedicite was permitted to occupy a box that day. It was located just back of the dugout of the visiting team. A good opportunity was offered to study the athletes' faces as they came in from the field. Trim, clean-cut looking young fellows the most of you were.

I liked especially the chance to study you. I had known of your athletic fame for years. For ten seasons while playing with the Detroit team, you led the American league in batting. You are not so fast as you used to be and your batting eye is not so keen. In spite of that, however, you batted well over .300 in the season of 1930. You couldn't hit at all in those two games in Pittsburgh. In a Church league game in N. some 20 years ago Benedicite distinguished himself one day in a hot, close game by letting three strikes go by for the third out with the bases full. That described you pretty well in those games last August. A partisan fan in the box next to ours started to "raze" you. He was rather mean and sarcastic in his language. One inning after you had lifted a pop fly to Traynor and were returning to the dugout with bowed head, the Pittsburgh partisan yelled, "Heilman, why don't you go to the blind men's home? Howley will put you on the bench if you can't do any better than that." You raised your head, looked at your critic and came over and faced him. In a soft voice, without any trace of anger, you said to him, "Friend, I would rather sit on the bench and look like a fool than open my mouth and prove myself one." And then you popped into the dugout.

For about 30 seconds there was intense silence in those boxes. Your critic, who had no comeback, was biting his lips in vexation. The silence was broken by the hilarious haw-haws of Benedicite and his companions. We had not sympathized with the razzing and were hoping each time you came to the plate that you would knock the ball over the fence. I hope your critic will always remember your philosophy. I shall not forget it. It impressed me as being so good that the next day, which was the Sabbath, I handed it on to my Bible class of men.

Side by side with what you said I place the remark of an old mountain woman of Tennessee. The incident was told me one day by a Disciple minister who worked for some years among those interesting people. One day in his rounds the minister was accompanied by a garrulous young man from the North. The young fellow was evidently trying to make an impression upon the old woman. He reeled off a string of long words that would make you dizzy. After ten minutes he inserted a period and the old woman had her inning.

She slowly removed the pipe from her mouth, sent forth a cloud of smoke, and then she said, "A shet mouth is the becom-
inest thing to an empty head." Rich philos-
ophy that many would do well to heed!

Bishop Manning likes to tell this. A boy who visited the Cathedral of St. John the Divine, wrote home enthusiastically, "This cathedral has a bigger knave in it than St. Peter's."—The Churchman.

Puzzle Box

ANSWERS TO—BEHEAD THE MISS-
ING WORDS, No. 9

- 1. Parson—arson—son
- 2. Failed—ailed—led
- 3. Smart—mart—art
- 4. Alfred—Fred—Ed
- 5. Pinto—into—to
- 6. Device—vice—ice
- 7. Atone—tone—one

DOUBLE-TIED WORD CUBE, No. 22

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Across:

- 1. Public exhibitions.
- 2. The French form of Henry.
- 3. A common garden vegetable.
- 4. That which is not right.
- 5. What the choir does.

Down:

Same as across. A. M. S.

So Mrs. Riggs started going to Church again. Change of heart?
No! Hat.

Housewife: "Don't bring me any more of that horrid milk. It is positively blue."
Milkman: "It ain't our fault, lady. It's these long dull evenings as makes the cows depressed."—Missouri Outlaw.

Birthday Greetings

By Alliene S. De Chant

A little dog I know had an operation the other day. The doctor's wife put the little dog under ether and the doctor performed the operation. And when the little fellow

came out of the ether, the doctor said he never heard a dog "talk" so much! After three days the doctor took out the stitches, and he did it so gently that the little dog didn't even whimper. How fine it is that we have doctors for cats and dogs and for horses and cows—doctors who know just what to do, and who are gentle and kind. Perhaps your cat or your dog has been sick and it was a veterinarian who made it well. Then, in America we have the Society for the Prevention of Cruelty to Animals. Just recently I saw a notice that tells about a medal to be given to the boy or girl who, during the year, has done the greatest kindness to an animal. So here's "Kind Veterinarians" greetings to all my boys and girls who have pets that you'd never dream of abusing.

P. S. "Busy" sends a loud, hearty bark to you from the Pigeon Hills.

P. S. 2. Remember the story I told you about that wonderful hospital for dogs I saw in Roanoke, Va., run by one of the members of our Reformed Church there? The one with an up-to-date operating room, with violet-rays-windows in the kennels, 'n' everything?

VERY REFRESHING

"So you found the weather seorching at the beach."

"Dreadful! Why it was so torrid that when a man with a cool million came along I accepted him on the spot."

THE LINDBERGHs IN JAPAN

The visit of Colonel and Mrs. Lindbergh to Japan interested me very much. The places they stopped at were all familiar to me. I could follow them from their first landing place in the extreme north of Japan, Nemuro, to the extreme south, Ku-kuoka, from which place they finally winged their way across the sea to China. As they travelled around visiting the many places of interest I felt as if I were travelling with them, enjoying with them the beautiful sights and scenes they saw, and the hospitality and kind reception they received on all sides. But my interest in their visit to Japan was not because I could visualize them as they went about; I saw farther than that. I believe that the visit of these two popular Americans to that country will turn out to be conducive towards enhancing the good will and kind neighborly feeling between the two countries. That it will help to strengthen that historical friendship of Japan towards the United States, which has existed ever since the visit of our Commodore Perry, in 1853, and which led to the opening up of the doors of Japan to the outside world; doors which had been closed for a period of 240 years; and opened only because the United States Commodore knocked so long,

so kindly and patiently and persistently at those doors.

The historical friendship got a severe jar when our Congress, several years ago, passed that exclusion act against the Japanese. The Japanese heart was deeply wounded by that act, and I believe that the Lindberghs' visit will turn out to be like oil poured upon the troubled water, like balm poured into the wounded hearts of a friendly nation with its millions of people. That it will in the end turn out in this visit, like as it did in his visit to Mexico and the Central American States; viz., that the Colonel has been an "Ambassador of Good Will" to the Orient, as he was to the countries he visited in the Occident.

The receptions they received, especially that from the Ex-Prime Minister which was not official; the many presents they received from all sorts of people, especially the one from the head of the one-time feudal dynasty, Mr. Tokugawa, who is the head of the Peers and the President of the Japan American Society; a gift of a most beautiful and costly Cloisonne vase, handed to him in person, are more than straws, telling which way the wind of friendship blows; but that these tokens of friendship are of international significance as concerning two neighboring nations of America and Japan, the one on this side and the other on the farther side of the Pacific ocean. And so we have good reasons for believing that the visit of these two Americans to China may be looked upon in the same light. We read that he is in close touch with the authorities of the National Government in Nan-king, China.

In their flights made over the inundated and sorely stricken areas of that country, the observations they have made and the reports they were able to make and help rendered, they have proven themselves Messengers of Good Will and kindness.

In conclusion I wish to say, as a long-time Missionary in Japan, that I can believe that in their holiday visit to the Orient, the Lindberghs have, if not directly, at least indirectly, helped our Missionary work. Our Mission Work in Japan received something of a set-back by reason of the exclusion act referred to, and anything and everything which will bring about a better understanding, create a more friendly feeling, is helpful to the work of the American Missions, including our own. I pray that this may be the case. I pray for God's blessing upon the Lindberghs for their safe return to their home land. I sympathize with them in their great sorrow in the sudden death of Mrs. Lindbergh's father, Senator Morrow. May He who tempers the wind to the shorn lamb be their stay and comfort!

—J. P. Moore.

THE BLIND BEGGAR

The following lines take up the story of the unfortunate blind man just after he had met Jesus and was bidden by Him to go and wash his eyes in the pool of Siloam. See John IX:13-34.

The blind man went, as bade, and washed, and lo!
He came back seeing—face and heart aglow!

Then some that knew him asked,
"Is not this he That sat and begged?"

Spake some, "Assuredly";

Spake others, "Nay, he looks like him";

Spake he, "I am the man born blind, but now I see!" They questioned further,

"How, then, dost thou see?"

Spake he, "A man called Jesus came to me, Put clay upon mine eyes, and bade me go To Siloam's pool and wash; I went and so Received my sight!"

"Where is He now?"

asked they;

Spake he,

"I know not where He took His way!"

Forthwith they took him to the Pharisees— Those haughty, hollow-hearted devotees.

Now Jesus healed the beggar's eyes with clay,

It chanced, upon the holy Sabbath day! And when they asked how he had gained

his sight,

He answered,

"Jesus washed mine eyes with light!"

They wrangled then; some said, "Tis not God's plan

To break the Sabbath just to save a man!" But others,

"Can a sinner—Satan's son— Do such great signs as by this man are done?"

Again they asked, perplexed and half in dread,

"What sayest thou as to thy sight?"

He said, "He is a prophet!"

Oh, doubt, dark as night! For then they claimed he never lacked for sight!

So, calling for his parents, to them say, "Is this your son? was he born blind? how, pray,

Doth he now see?" They, fearful, made reply,

"He is our son; he was born blind: but why

He seeth now we cannot tell, nor who Hath oped his sightless eyes; he'll answer you;

He is of age!"

They said to him born blind Again,

"Give God the glory, for we find This man a sinner!"

Then rang out sincere His answer,

"That I know not; this is clear,— Once I was blind, but none can take from me

This wondrous fact, that now mine eyes do see!"

Once more they asked, chagrined at his replies,

"What did He then? how opened He thine eyes?"

"I told you and ye would not hear," said he,

"Would you become His followers like me?"
At that they scoffed and curled the lip in
scorn:
"We are of Moses—we are nobly born;
We know from whence our famous leader
came;
This fellow hath nor place, nor rank, nor
name!"
Then, smiling in disdain, the beggar cried,
"Behold a marvel! for He opened wide
Mine eyes, and yet ye know not whence
He came—
From what far land—or bears what prince-
ly name?
It never, since the world began, was heard
That any mortal man could speak the word
At whose behest that eyes long closed
should ope,
And heavy hearts grow luminous with
hope!"
In rage they cried,
"Most surely thou wast born
In sin; and wilt thou fain teach us? We
scorn
Thy senseless ravings—such mad follies
flout!"
And, without ruth, they cast the beggar
out! G. S. R.

WHEN HE LEARNS WHO OWNS THE HAT

By John van Schaick, Jr., in
"The Christian Leader"

A recent news film brought to mind an episode of our more unregenerate undergraduate days in which we had a distinctly unethical part. It was a certain occasion on which a fellow student stood by gleefully cheering two small boys who were playing football with a straw hat. Now we knew something about that straw hat of which our friend was blissfully unaware. It was his own hat.

Somehow the spectacle of a huge audience vociferously applauding certain military air maneuvers recalled the picture of that student ignorantly hurrahing over the wanton destruction of his property. An imposing fleet of planes soared skyward, loaded with hundreds of pounds of costly bombs. Out they went over the sea where there was anchored an obsolete ship for a target. The camera man rode in a plane above the bombers and treated us to a fine view of the fun. First the bombs were dropped one or two at a time, and then by the dozen. So fast they flew and so rapid were the explosions on and about the old hulk that we could not begin to count them. It was all very exciting and lots of fun to watch, as it must have been lots of fun to do. It was also a patriotic celebration of a kind, and so everybody present applauded. Presently, however, we remembered the chap who had watched his hat being kicked around and cheered the procedure. This changed the aspect of the film not a little.

We were told some time after the game (for good and sufficient reasons we had left the scene) that finally the hat rolled over, revealing to our friend the initials on the inner band. Our friend's attitude underwent so swift and so astonishing a change that the small boys, too, passed precipitately from the scene of their pleasant pastime.

We have a strong feeling that if ever the average man the world over gets wind of the fact that he is paying for the enormous military equipment of governments which have signed a treaty agreeing to keep the peace, there will be a radical change in government expenditures. When Mr. Average Man of Europe and Mr. Average Man of America each realizes that the billions of dollars blown to atoms in target practice for wars which we have all agreed not to fight represent not only his hat, but also his coat, his food, his shelter, and his capital, so badly needed to stabilize business—then, we are convinced, the sly diplomats and the playboys of the war departments will betake

themselves swiftly to other fields of action which, if less exciting, will be distinctly more constructive.

FATHER AND SON WEEK

November 8-15, 1931

The week in which Armistice Day falls is observed each year as Father and Son Week. The International Council of Religious Education co-operates with the National Council of Y. M. C. A. in choosing the dates and in promoting these events. The dates for 1931 are Nov. 8-15. For many years Churches, Sunday Schools, Y. M. C. A.'s and communities have made the Father and Son observance an important part of their program. At banquets, in Church worship services, at Sunday School class sessions, in recreational features, and in other ways fathers and their sons come together in a delightful fellowship. They have in this way understood each other better, shared their experiences, and developed a vital concern for the Christian activities of the Church and community. The program this year is built around the emphasis upon Christian citizenship that grew out of the work of the Christian Youth Council of North America at Toronto in June, 1930, and thus will have a vital significance everywhere. That Council recommended a concerted emphasis upon a study of the Liquor Question as a concrete citizenship enterprise and as a result a nation-wide interdenominational campaign is going on during October and November, 1931. The Father and Son observance can easily share in this enterprise.

The following materials for observing this event are available:

A General Leaflet of Information—This describes the idea itself, outlines the events entering into a week's observance, gives detailed help for a banquet program and provides other materials. Price, 2c each; \$1.50 per 100.

A Father and Son Worship Service. For use at worship session in Sunday School or at a Church service on the Father and Son emphasis. All members of congregation can be supplied at this low price. Price, 1c each; 75c per 100.

Father and Son Song Sheet. For those numerous Father and Son banquets. Provided at low cost so that every banqueteer can have one. It adds greatly to the vitality of the banquet. Price, 1c each; 75c per 100. Leaders for local Churches and communities will be making their plans at once for a Father and Son event of some sort. Order supplies from the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill. **Cash must accompany orders—sample set of materials, 10 cents.**

THE PURPOSED PLAN OF REORGANIZATION

(Continued from Page 2)

be determined by duly elected leaders. As it is, the vital issues of religion are determined by officials of the Boards who are not elected by the Church but chosen by the Boards themselves. While it so happens that the officials of these Boards are the most democratic of men there is nothing in our present polity to prevent them becoming little despots. It is therefore obvious that to resort to full-time Presidents, or Overseers, or Bishops (call them what you will) who are elected by the people and subject to their recall is a move to save our Church from an autocratic bureaucracy and to restore it to a genuine and effective democracy.

3. It Will Foster Local Leadership.

The purposed plan will create and utilize local leadership in the promotion of the larger work of the Church. Under the present system local leadership is suppressed. The initiative for most every project now comes by means of mimeographed and rubber-stamped correspondence from

1505 Race Street. How much better it would be if each Synod could boast of a leader of its own who would honestly endeavor to carry out the policy and the program of the Church. It is difficult for some of our pastors to wax enthusiastic over a project that is outlined for them by what they regard as a somewhat remote and despotic "vatican." If instead of receiving a mimeographed letter in the mail such a one were to receive the President of the Synod in his study, he might become more desirous of doing his bit. The Master Himself made use of this principle of organization. He gave to His disciples no carefully planned program to be executed. He left them only a few able leaders trusting that through their fellowship with others the Kingdom might be realized. Herein is one of the weakest points in our present polity. We need local leadership. We need the sound of a voice, and the clasp of a hand, and the admonition and encouragement that comes through fellowship with one who is inspired with a larger vision and dedicated to a greater task. We pastors have need of a pastor too. In place of our present rather dehumanized and remote-control system the purposed scheme of full-time Synodical Presidents who would be charged with the visitation of every parish within their respective Synods should prove both popular and effective. We need local leadership. It is this that the plan of reorganization would provide.

4. It Will Make Possible a Wholesome Denominational Consciousness.

The purposed reorganization is such that it may foster a wholesome denominational spirit. At present our Church is so loosely organized that it is impossible to instill into the laity and into a considerable portion of the clergy a desirable denominational love and loyalty. Despite our so-called presbyterial polity we are in spirit and reality congregational. Every congregation does what it deems right in its own sight. Our people may be loyal to the local parish, but they are not devoted to the Reformed Church. Witness the response of our congregations to the Apportionment. Witness the ignorance of the people concerning the history and the traditions of the Reformed Church. Witness the high-handed disregard of our Reformed orders of worship—many of the clergy aping the Presbyterian forms or compelling the people to worship according to their own peculiar design and pleasure. There are at least three orders of worship which have been authorized for use in the Reformed Church. Surely it is not unreasonable to expect all our pastors and congregations to adhere to some one of these orders. Until we worship through the medium of a common form we cannot hope to attain a spiritual unity. The great need of the Reformed Church is to achieve such a wholesome denominational consciousness. But this we cannot do on account of our present organization. The plan for reorganization will in itself do little or nothing to create a denominational consciousness but it will make the realization of such a possibility. By means of this closer articulated organization it will be possible to curb some of our rampant individualism and to restore the best customs and traditions of the Reformed Church and of the Holy Catholic Church.

5. It Will Promote Christian Unity.

The plan will put us in such a position as will enable us to better promote Christian unity. By adopting it we will be able to unite with the Evangelical Synod of North America without undergoing a radical change in polity. It should also result in a closer relationship between our Church and the Lutheran. Moreover, it can easily be made a step in the direction of a democratic and functional episcopate. The episcopate is so deeply entrenched in Christendom that it is exceedingly probable that in some modified form it will become the basis of Christian reunion.

Schwenkville, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The British elections are set for Oct. 27. The Conservative ranks unite for contest as the Liberal split widens over the tariff. The decision of the Cabinet to hold a general election in three weeks brought a feeling of considerable relief in business circles and had the immediate effect of improving British credit at home and abroad.

Dr. Julius Curtius, who succeeded the late Dr. Gustav Stresemann as Minister of Foreign Affairs in 1929, has retired from his post.

Two German aviators are believed to have crashed and drowned in Cobequid Bay Oct. 6 after their plane was catapulted from the liner Bremen far at sea Oct. 5 in an effort to take the mail to New York a day ahead of the vessel.

Health conditions among the wage earning population of the United States were more favorable last August than at any previous period, according to the statisticians of the Metropolitan Life Insurance Company.

The municipal Council of Brussels has accepted a gift of \$1,000,000 from George Eastman, American camera manufacturer, for construction of a dental clinic.

Daniel Chester French, 81, famous sculptor, died at his summer home near Stockbridge, Mass., Oct. 7. He was the designer of the "Minute Man" and the statue of Abraham Lincoln in the Lincoln Memorial in Washington.

Sir Thomas Lipton was buried in Glasgow by the side of his parents and in the presence of hundreds of mourners, many of them poor people from the slums of the city, and who will be the chief heirs, according to the will of the great sportsman.

Chancellor Heinrich Brüning's "extra-parliamentary" Cabinet has resigned in order to give the Chancellor a freer hand in reconstituting the government in line with the demands of the existing political-economic situation. President Hindenburg called him to organize a non-partisan Ministry, which he has done.

Members of the American Bankers' Association, speaking for the financial community at large, Oct. 7 put the full weight of their influence behind President Hoover's plan for a \$500,000,000 institution to thaw out frozen banking assets. This plan was presented by the President Oct. 6 in a conference at the White House with Congressional leaders of both parties. The purpose is to get money back into circulation and revive confidence. Supplemental to the President's Conference, President Hoover discussed Oct. 7 with a group of the country's leading real estate men and bankers the idea of stimulating home building through a better financing organization.

Col. and Mrs. Charles A. Lindbergh started for America Oct. 8, leaving Shanghai by steamer for Nagasaki, Japan, and then by rail across the country to Yokohama, where they took the liner President Jefferson for Seattle, due there Oct. 20.

The first posthumous award of a Nobel Prize was made Oct. 8 in literature to Dr. Erik Axel Karlfeldt, Swedish poet, secretary and member of the Swedish Academy, who died in April.

Florida has joined ten other States which will take care of their own unemployed this winter, according to a message received by President Hoover Oct. 8 from Governor Doyle E. Carlton.

The bombing by Japanese army planes of Chinese headquarters at Chinchow, Manchuria, has produced a crisis which

occupied the attention of President Hoover and his Cabinet at their regular meeting Oct. 9, and engaged the attention of Secretary of State Stimson and his immediate advisers to the exclusion of all other questions.

More than 14,000 Chicago school teachers have not received a cent of pay since April. The Board of Education now owes \$17,705,000 in back salaries. Most of the teachers are in dire need of relief and many are actually suffering.

A petition bearing more than 100,000 signatures, gathered during the four months' cross-country tour of the Disarmament Caravan of the Women's International League for Peace and Freedom, was presented to President Hoover Oct. 10 by Miss Jane Addams, of Chicago, founder and international president of the League. Mrs. Frederick Johnson Manning, formerly Miss Helen Taft, dean of Bryn Mawr College, was the principal speaker on behalf of the league pilgrims.

The emergency unemployment relief campaign throughout the nation from Oct. 19 to Nov. 25 will get under way with the co-operation of advertising broadcasting, motion picture, news service and newspaper mediums on a scale that has not been approached since the great Liberty Loan drives fourteen years ago, according to an announcement of Owen D. Young, chairman of the Committee on Mobilization of Relief Resources of the President's Organization of Unemployment Relief.

In the first nine months of this year more than 24,000 persons were killed in automobile accidents in the United States, making the toll the largest ever recorded in a similar period. This is nearly 90 daily for the country.

President Hoover has accepted the invitation of the Governor of California and others to open officially the tenth Olympic Games in Los Angeles on July 30 next.

Michigan is to start immediately on a \$10,000,000 highway program designed to give employment to 30,000 heads of families during the winter.

Fleming H. Revell, 81, founder and chairman of the board of the publishing house that bears his name in New York City, died in Yonkers Oct. 11.

Senator Guglielmo Marconi Oct. 11 opened a congress of world scientists at Rome, which was held under the auspices of the Royal Italian Academy. Among those who attended the meeting were seven Nobel Prize winners.

In a note cabled on Oct. 9 for communication to the League of Nations, Secretary Stimson, in behalf of the United States, approved the course taken by the League in its endeavor to bring peace between the Japanese and Chinese armed forces in Manchuria and declared that this government, "acting independently through its diplomatic representatives," would endeavor to reinforce what the League does.

More than \$36,000,000 of public and semi-public works contracts were awarded the first week of October, according to reports from thirty-eight States, to President Hoover's organization on unemployment.

Hans Hoerbiger, 71, engineer and proponent of the famous "ice theory of the universe," died at Vienna Oct. 12.

Dr. Will George Butler's patriotic hymn, "Long Live America," has been accepted by the Washington Bicentennial Commission as the official anthem for the forthcoming nation-wide celebration next year. Dr. Butler is director of the Conservatory of Music at the Mansfield (Pa.) State Normal School.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The quarterly meeting of the Board of Managers and Ladies' Committee met on Oct. 8. They remembered Mrs. Yundt in a material way in the celebration of the 45th Anniversary of the Ladies' Committee, which she helped to organize and of which she is the only charter member.

Mr. Ira S. Reed, Sellersville, the donor of our Baby Cottage, was unanimously elected to fill the vacancy on the Board of Managers which was caused by the death of John N. Lawfer. Mrs. Charles Laubach, Riegelsville, was unanimously elected to fill the place left vacant by the resignation of Miss Valeria Clymer, on the Ladies' Committee. The announcement of their acceptance of these positions was received with great applause on the floor of Tohickon Classis, to which they both belong.

A number of applications were received for the admission of children and the most deserving were listed, and are awaiting the completion of the Baby Cottage. As soon as the Ira S. Reed Baby Cottage is completed there will be ten babies ready to make that cottage their home. These babies will all be under 3½ years of age.

The excellent donation of St. Stephen's Church, Perkasio, Rev. Howard Obold, pastor, which was announced on Anniversary Day, in equipping Frick Cottage with new dining room furniture, using Kindergarten chairs and tables, has made Frick Cottage so homelike, that the matron of Frick has expressed a desire to remain at Frick Cottage when the Baby Cottage is opened. Miss Mary Kensinger has cared for the babies for 19 years, and feels that she would rather take care of the boys of Kindergarten age who will live in Frick Cottage than enter the new Baby Cottage.

A BAD INVESTMENT

A minister's widow invested \$2,500 in Western farm lands. Last year she received \$25 in interest. This year she receives nothing. This now looks like a total loss of the \$2,500. If she had taken an annuity bond with the Board of Ministerial Relief, we would have paid her the sum of \$162.50 each year in two semi-annual payments of \$81.25. In five years we would have paid her \$812.50, and continue the payment of \$162.50 for life. This certainly would have been a great help to her in her declining years. But we did not know and could not advise her or warn her against making a bad investment until it is now too late.

Our ministers can render a great service to their members by letting them know that in the annuity bonds of the Board of Ministerial Relief we have an investment that is absolutely safe, pays a much better rate of interest than banks or even government bonds. And when you invest in an annuity bond, you are not only safeguarding your own property but you are also rendering a very valuable service to the Church. If you know persons who can be helped in their investments so that they may be protected in their old age, kindly hand them one of our booklets on annuity bonds or tell them that we will be very glad to explain our plan more fully to them.

These bonds on our books at the present time range from \$100 to \$5,000. You may take a bond now for \$100 or more and then add to this amount as you have more funds for investment. Write the Board of Ministerial Relief, 1505 Race St., Philadelphia, Pa.

J. W. Meminger, Secty.

THE MISSION HOUSE

For beauty of situation in the heart of the Sheboygan country, Wisconsin, with its green clad hills and mirrored lakes, it would be difficult to find a finer location for this splendid College and Theological School out on the one-time Western frontier of our denomination. For quiet-

ness and health the place is ideal for the earnest student. There is no wonder this school commands the loyalty and affection of everyone of its 700 graduates, especially when it is recalled that the spirit and scholarship and teaching ability of the instructors and the excellence of the courses offered are the first requisites of a good school.

The far-flung influence of the Mission House is reflected in the fact that the 34 new students reporting at the fall opening represent 9 states, and in the further fact that the entire present student body ranges from the Atlantic to the far West and from across the Canadian border to the Gulf of Mexico. The denomination-wide interest in the school may be seen in the personnel of the two Boards—the Board of Trustees and the Board of Visitors—created by the four supporting Synods. There are Dr. Benjamin Stern, of Philadelphia, and the Rev. William Huenemann, of Menno, S. Dakota; there are the Rev. F. H. Diehm, of Rochester, N. Y., and Dr. E. H. Wessler, late of Cincinnati, but now of Sheboygan, Wis.; there are Rev. E. L. Worthman, of Kiel, Wis., and Dr. E. G. Homrighausen, of Indianapolis, and Dr. F. H. Rupnow, of Ft. Wayne, Ind.; there are Elder Frederick, of Upper Sandusky, O., and Elders Beisheim and Blemker, of Indiana. Besides these there are President Paul Grosshuesch, D.D., Prof. J. W. Grosshuesch, Ph.D., and Prof. J. Friedli, D.D., all of the Mission House. What a spirit these men have, a spirit of frankness and earnestness, and, withal, a sense of "mission," a certain devotion to the cause of

the Mission House and through it to the Kingdom of God! The new regime, guided by the new but already beloved president, and back of whom stand unitedly the Boards, the faculty, the student body, the alumni and the supporting Synods, is vibrant with hopefulness and full of promise.

The Boards met in semi-annual sessions Oct. 6-7. The Board of Visitors reorganized with Dr. Stern, president, and Dr. Rupnow, secretary. Much satisfaction arises from the excellence of the courses of study now offered at the Mission House. A steady approach toward the standard of major courses as set by the leading schools of the land is being made. Already accepted pre-medic, pre-dental and pre-law courses are offered. Only one condition is held in reserve and that condition is the student himself.

The Board of Trustees is organized with Rev. Mr. Worthman, president; Dr. Paul Grosshuesch, secretary; Dr. J. W. Grosshuesch, treasurer. The matter of paramount issue at this meeting of the Board was the immediate building program to which the Board is pledged, after the indorsement by the Synods, namely, the erection of a gymnasium, the funds for which are in hand, and the erection of a proposed chapel-library building (so sorely needed) as soon as the funds, which are in sight but not in hand, are available. *Deo adjuvante*, it is hoped these buildings may be no longer a dream but a full realization before the passing of 1932, the 70th anniversary year of the Mission House.

G. T. N. Beam.

Bellevue, Ohio.

perverted freedom, in the name of the liberty of faith. Paul solemnly warns against it. "For brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh." Moses was the author of the Ten Commandments, as well as the reputed author of petty ceremonial ordinances. The latter, Christ had laid aside, as being a hindrance to religion, rather than a help. But no power in heaven or on earth can abrogate the moral law that bids men shun the works of the flesh (vs. 19-21).

That Pauline catalogue of the works of the flesh deserves careful study. It mentions "drunkenness, revellings, and such like." But it also includes many other things, as "hatred, strife, variance, emulations, wrath." It reminds us of the wide scope of true Christian temperance.

Every age needs Paul's solemn warning against license. Men are always ready to cover their loose conduct with the specious plea of "personal liberty." That was the sin of the Prodigal Son in Jesus' great parable. He chafed under the wholesome restraints of parental authority, and domestic customs. He wanted his own to do what he pleased. He claimed the right of self-expression. So he took his portion, and went into a far country, hoping to find the freedom that was denied him at home, by his wise parents. But he found bondage instead, and degradation.

And that still remains the besetting sin of youth. More than ever, perhaps, youth claims its freedom. The war has badly shaken their confidence in the customs and institutions of their elders. They demand the right of untrammelled self-realization. But, sooner or later, they will share the disillusionment of the Prodigal.

Neither war nor peace can suspend the moral law, or the fundamental sanctities and decencies of life that are the outcome of long ages of human experience. License deceives and betrays its devotees. It always means loss, and never the fullness of life which its advocates seek. True liberty always observes the law of God and man, even as an engine follows the rail with speed and safety to its destination. The derailed engine, with all its wreck and ruin, is the apt symbol of a man who seeks an abundant life by way of license.

Youth lacks the wisdom of experience. It errs blindly. But that is not true of those men and women who assail and break our Prohibition laws in the name of per-

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-second Sunday after Trinity

November 1, 1931

World's Temperance Sunday

Galatians 5:13-26

Golden Text: Be not drunk with wine, wherein is excess; but be filled with the Spirit. Ephesians 5:18.

Lesson Outline: 1. License. 2. Law. 3. Liberty.

The Epistle to the Galatians is the only Pauline letter addressed to a group of Churches. Paul's labors in the district of Galatia had been extraordinary successful. The people had received him as a messenger from heaven, and several Churches had been formed that "ran bravely" (5:7). But soon Jewish zealots appeared in the field who corrupted the newborn faith of the Galatian Christians. They were fast returning to the beggarly elements of the Mosaic ordinances, from which Christ had emancipated them. They were being circumcised, and they observed days and new moons (1:6; 4:9; 5:3). And these Judaizers also attacked Paul's authority and standing as an apostle.

This personal abuse Paul might have overlooked, but the teaching of these bigoted Jews perverted the gospel. That he could not overlook, for the apostle saw more clearly than any other man in the early Church that either Moses or Christ must win the battle. No compromise was possible between the Jewish law and the gospel, between legalism and Christian liberty. The conflict between these contrasting principles of faith must be fought through to a finish.

And this letetr to the Galatians is Paul's manifesto in this momentous battle. It is called the epistle of Christian liberty. Its keynote is, "Stand fast in the liberty wherewith Christ hath made us free."

The letter consists of three almost equal

parts—personal, doctrinal, and practical. First Paul replies to the mean attacks which the Judaizers had made upon his apostolic authority (chapters 1-2). Then, in the two following chapters, he explains the relation of Mosaism to Christianity. And in the closing chapters (5-6), he refutes the allegation that liberty and license are the same. While exhorting the Galatians to stand fast in their liberty, and to beware of coming again under the bondage of petty laws, he also warns them against perverting this glorious liberty of faith into license. It must not be abused by indulging in the works of the flesh.

Our Temperance Lesson is taken from the last part of the letter, its practical section, where Paul discussed the struggle of the flesh against the spirit. One could not put the cause of temperance on higher ground than that. Sometimes men wage war for temperance with weapons that are dull. They are legalists, like the very men Paul fought in this epistle. But Paul's philosophy of Christian liberty is as far removed from legalism as from libertinism. It proclaims the true liberty of men who are led by the Spirit, and who, therefore, will not practice the works of the flesh.

The issue that disturbed the Galatians is dead today. We are not troubled by the ceremonial laws of Moses. But the spiritual principle proclaimed in Paul's letter applies to us as well as to the Galatians. In every age men must fight against the lust of the flesh, and there are only two weapons for that eternal warfare, the law and Christian liberty. We have a law against liquor in our Constitution and on our statute books, which demands the support of every loyal citizen. But our lesson may teach us anew that a full and final victory requires more than the law can do.

I. License. By license we mean the perversion of liberty, conduct without legal or moral restraint. There may have been Galatians who claimed and practiced this



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sonal liberty. They derive their real reasons and arguments against the law from their appetites, and not from their wounded conscience. The social benefit of a saloonless nation means nothing to them. To gratify their personal desire for liquor, they would sacrifice all the good that has already been achieved, and forfeit the far greater potential blessings of Prohibition. They may be sincere in their propaganda against the Amendment, but they certainly lack moral enlightenment and Christian unselfishness.

II. Law. Paul says many harsh things about the law, both in Galatians and elsewhere. "Why, as though living in the world, do ye subject yourselves to ordinances, handle not, nor taste, nor touch (all of which things are to perish with the using) after the precepts and doctrines of men" (Colossians 2:20). Again he says, "Ye are not under the law" (Gal. 5:18). One might conclude, therefore, that Paul himself advocated license, rather than law. And that hasty conclusion has been drawn by the Antinomians, so-called, whom we meet again and again in the history of the Church. And others, who acknowledge neither Christ nor Paul as their master, quite concur in the apostle's seeming repudiation of law.

But the folly of such a conclusion becomes evident when we observe the clauses that condition the above quotations. Paul says, "If ye died with Christ from the rudiments of the world," and again, "If ye be led of the Spirit."

Paul was far too great and good a man to ignore law, or to flout it, as a controlling force in life. He recognized the moral law as the will of God, whose obligations are universal. He also acknowledged the validity of the national law, even though it were Nero's. And he bade men obey it, unless it conflicted with the law of God. And similar obligations clearly rest upon us. We may protest against the laws on our statutes, and seek to change them by legal procedures. But we must obey them, unless they violate our Christian conscience.

But Paul also clearly recognized the limitations of all statutory laws, written upon tablets and in books. And he proclaimed the emancipation of men from the bondage of such man-made ordinances, in the name of Christ.

III. Liberty. Christ, so Paul believed, had written a new law into the hearts of His followers, the greatest of all laws. And that was the law of love. That divine law set men free from human restrictions, but only in order to place them, voluntarily and enthusiastically, under the obligations of filial and fraternal love. Instead of asking, "What does the law demand?" the disciples of Jesus asked, "What does love require of us?" And the demands of Christian love are far more exacting and rigorous than the severest statutes of men, especially in respect to the welfare of others. For the sake of a brother, weak and stumbling, love will deny itself many things "lawful but not expedient."

Such love is true liberty. It requires no law, save that of Christ. It needs no urging, save its own prompting. It will cause all human statutes to be revised and rewritten, again and again, until they fully express the life of the Spirit, whose noble fruit Paul enumerates (vs. 22, 23).

And such liberty will lead mankind into a new fullness and joy and beauty of life, such as today some men foolishly seek through license; and others, vainly, through law.

In the light of such teaching as we find in our lesson, what, then, is the duty of adult Christians who really take their religion seriously? It would seem that they must stand shoulder to shoulder in opposing and counteracting the widespread attempt, under various specious pleas, to return to the days when legalized liquors ran its riotous course in our land. They must observe and support the law. But they must also recognize the limitations of law. It can curb and control the appetites

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of men, but it cannot change them. Ultimately, the battle for a sober nation will be won or lost in our homes, and in all the institutions that help boys and girls to grow into a liberty that is rooted in the love of God and fashioned after the likeness of Christ.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 1: What Jesus Teaches About Faith in God. Matt. 6:25-30

One of the great words upon the lips of Jesus is the word FAITH. We meet it anywhere in His teachings and in His wonder works. He made it the one condition on the part of the people to whom He ministered. His own works were conditioned by it. Once we are told He could do no mighty works because of their unbelief. Twice the record tells us He marvelled—once when He expected faith and did not find it, and when He found it where He did not expect it. He told His disciples, "Only believe." To a man whom He healed He said, "Thy faith hath saved thee." To another, "According to thy faith be it unto thee." To His disciples He said, "If ye have faith like a grain of mustard seed ye can remove mountains." He once upbraided them by saying, "Why are ye fearful, O ye of little faith?" He was always trying to call forth and to test their faith. He pointed to the birds and the flowers and showed how God provided for and took care of them and how much more should God's children trust in Him. Nothing grieved Him so much as to find in them a lack of faith.

1. What is faith? There are two senses in which the word faith is used in the New Testament and this same difference has come down to our day. Sometimes we use the word faith in the sense of a creed, a doctrine, a theological statement. Thus we speak of "confessing our faith" when we refer to the Apostles' Creed. We ask, "What is your faith?" when we mean, "What is your doctrinal belief?" Paul sometimes used the word faith in this sense and we do not always properly distinguish between these two meanings of the word.

Jesus never used the word faith in this sense. He was not very much interested in theology. He was far more interested in life, in attitude, in relationships. Faith with Him meant trust, confidence, commitment, surrender, childlike acceptance. Donald Hankey expresses it thus: "It means, betting your life on God."

There is a difference between knowledge and belief. There are folks who say that they believe what they know to be true. But such belief is not faith; that is knowledge. What one knows he no longer believes. Faith is belief in something that we do not know, that we do not see, that we do not understand. "Faith is the substance of things hoped for, the evidence of things not seen." We may not always be able to give a reason for the faith that is in us, for faith lays hold of things to which the reason cannot reach. Faith means trusting God in the dark. It means walking without sight. It means complete surrender to the Invisible and the Unknowable. Now Jesus demanded His followers to have faith in God. This is the first and the only thing that man can do with regard to God, viz.: have faith in Him. This is the test of Christian discipleship. Everything else is conditioned on this. If this is lacking, no matter what else we do, it will avail us nothing. All our good works, prayer, Bible reading, almsgiving, amount to nothing, unless we have faith. "Without faith it is impossible to please Him." Our works without faith are dead. We are justified by grace through faith. It is, however, not always easy to have faith in God. God is invisible. "No man hath seen God at any time." But when we confidently say that there is a God and that we will absolutely commit ourselves to Him, then we manifest faith. When we can say with Paul, "I know Him whom I have believed," then we express faith. Faith is the response of the child to a Father. Grace is the approach of the Father to the child. It is the act of the Father offering Himself to the child. Faith is the acceptance of the gift on the part

New Books of Vital Interest

FOLLOW THOU ME

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By GEORGE W. TRUETT

The extraordinary wide audience which greeted Dr. Truett's former book, *A Quest for Souls*, will know what to expect from this book of companion addresses. It is the first from his pen in ten years. Meanwhile, however, his ministry of Evangelism and winning souls has gone unabatedly on. In practically every great city of this country, in many cities in Europe, and in South America the zeal of George W. Truett has been felt in the most essential phase of the Church's work. These addresses abound in rich illustrations drawn from the preacher's own broad experience. Their base is at all times scriptural but their projection is into the very heart and life of our times.

LYRIC RELIGION—The Romance of Immortal Hymns Price, \$4.00

By H. AUGUSTINE SMITH

In this book, Professor Smith writes in a clear and interesting style of 150 hymns, including practically all of those favorites known to every Churchgoer in America. The text of each hymn is given, including original stanzas which are no longer sung, and in many cases the hymn tune accompanies the hymn. Then follow the Biblical passage on which the hymn is based, and the story of the author end of the hymn. An analysis of the hymn and its usage in worship is also given, and where possible services of worship are appended, using the hymn in a natural setting. Picture services and dramatizations are included where they are suitable.

Professor Smith writes not only from a rich historical background but also from a thorough knowledge of music and a real love for his subject.

This is a valuable handbook for ministers, directors of religious education, organists, choir singers, and leaders of Church Schools.

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of the child. Faith is the outstretched hand of the child ready to receive what the Father bestows by grace. It is the only way by which the Father can come to His child. It is the only response which the child can make to the Father.

We are now beginning to see why Jesus should lay so much stress upon faith, because the very life of man depends upon it. Without it man remains apart from God and has no assurance of salvation.

2. How does faith come? How does man get it? Our Heidelberg Catechism has a wonderful answer to this question. It is the answer to Question 21: "What is true faith? The answer is: It is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His word, but also a hearty trust, which the Holy Ghost works in me by the gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits." Faith, therefore, is wrought in us by the Holy Spirit and by the preaching of the Gospel. Paul says, "Faith cometh by hearing, and hearing by the Word of God." How shall men have faith; therefore, if they refuse the Holy Spirit and absent themselves from the preaching of the gospel? The will to believe is the opening of the heart and mind to the truth of God.

3. What, finally, does faith do? What benefits do we derive from faith? It gives assurance, peace, joy, comfort. It steadies and sustains us in life. It brings hope and confidence. It keeps us from falling and it lifts us on higher levels. It gives us strength to overcome trials and temptations. It imparts courage for all the duties of life. Read the 11th of Hebrews and see what faith did to the Old Testament heroes whose names are recorded for us. Faith saves. Faith is the victory that overcomes the world. Faith helps us to

live. Faith helps us to die, and "he that believeth shall never die." "Only believe."

BOOK REVIEWS

The Preaching Value of Missions, by Helen Barrett Montgomery. The Judson Press, Philadelphia, Pa. Price, \$1.

This book is composed of 6 lectures, delivered by the author, as the first of the John M. English Lecturer Foundation of Newton Theological Seminary.

The purpose of the book is to impress young ministers with the value of missions in preaching. This the author does in a positive, forceful, and inspiring manner. The value of foreign missions is set forth as of first importance in the spiritual and material welfare of a congregation. This is substantiated by the place of missions in the Old and New Testaments, and the history of missions in the Christian Church. Two most forceful chapters are given to the practical work of missions for the pastor and his people. It is a highly instructive and constructive work, not only for young Baptist ministers, but for all young ministers, and a large number of older men too.

W. C. R.

Tarbell's Teachers' Guide for 1932, by Dr. Martha Tarbell. 432 pp. Price, \$2.00 postpaid. F. H. Revell Co., New York.

The 27th annual volume of this series of expositions of the International S. S. Lessons seems, if possible, better than any that preceded it. Teachers who have used it would be difficult to persuade that any other volume could excel it. Miss Tarbell has gathered a surprisingly large and valuable amount of material which is practical and inspirational. It is natural that its use should be widespread.

P.

The Parables of Jesus, by Dr. Geo. A. Buttrick (304 pp.).
5,000 Best Modern Illustrations, by G. B. F. Hallock (770 pp.).
The Making of the Christian Mind, by Dr. Gaius Glenn Atkins (352 pp.).
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Richard R. Smith, Inc., New York, has rendered a real service by issuing five books of such outstanding value in special editions, unabridged and full library size, for a limited time only, at the uniform price of \$1 each. It is a real opportunity for those who prize good books at a time like this. You'd better seize the opportunity. **E.**

Snowden's Sunday School Lessons, 1932, by Dr. James H. Snowden. The Macmillan Company. 390 pp. Price, \$1.35.

Dr. Snowden is to be congratulated on the splendid service he has rendered in preparing his Lesson Notes for 1932. For the teacher who wants practical, instructive helps, and for the pastor who knows how to use suggestive, constructive nuggets of truth, this 11th annual volume of Dr. Snowden's will prove to be exceedingly helpful. Having used it once you will want to continue using it. The volume has merits that are all its own. **A. M. S.**

OBITUARY

MRS. SERENE KUNKLE MOTTER

Mrs. Serene Kunkle Motter, widow of the late Rev. Isaac M. Motter, died at her home, East Second St., Frederick, Md., on Oct. 5, aged 77 years, 7 months and 26 days. The home-going of this good woman was her eternal gain, but a sad loss for her family, home and friends. Words can scarcely express the wonderful example and service portrayed by her life, so helpful to all who came into contact with her. Her Church work as wife of the pastor of St. Paul's Church, Waynesboro, Pa., was rich with beautiful service. Her musical ability and sweet voice were freely given to make the meetings of the Aid Society or the Missionary Society a happy success; and when home cares permitted, she won all by her gift of music at the Church services. With a belief in her God that was touching in its sincerity, she was a truly helpful wife, mother, neighbor and friend. The two large and artistic windows in St. Paul's Church, Waynesboro, were the gifts of Mrs. Motter. The large window in the front is in memory of the Rev. George Resser, and the other in memory of his father. Mrs. Motter's personality made her a host of loving friends, who can testify that her life was full of kindly deeds. **E. M. F.**

JAMES EDGAR LEIBY

J. Ed. Leiby, aged 60 years, 8 months and 4 days, faithful layman of our Church, died Saturday afternoon, Sept. 26, at the home of his brother, John S. Leiby, Fourth St., Newport, Pa., where he had made his home following the death of his wife on Oct. 11, 1930. Mr. Leiby was a son of James and Catherine (Smith) Leiby and was born in Newport, where he had always lived. He was one of Newport's best known citizens and business men, and had been engaged in the mercantile business about 40 years, being first employed by his father, later in the firm of James B. Leiby & Sons, and after the death of his father was associated in business with his brother, under the name of J. B. Leiby Sons. He attended Franklin and Marshall Academy, Lancaster, where he was a classmate of Rev. Dr. G. M. Diffenderfer, of Carlisle, who assisted Rev. L. Stoy Spangler, of Newport, in conducting the funeral services on Sept. 29, at the Leiby home. In May, 1930, Mr. Leiby had suffered a stroke of

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Karl Barth, the most disturbing and challenging figure in contemporary theology, is here analyzed by one man in America who is best able to describe him and his beliefs. Professor Pauck, of the Chicago Theological Seminary, a former student of this German theologian, shows the meaning and implications of "Barthianism" which portends to be the most significant movement in Christendom since the reformation.

CHRISTMAS TRADITIONS

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By WILLIAM MUIR AULD

"Christmas Traditions" gives a complete account of the story of Christmas—its origin, its vicissitudes in different lands through the centuries, the Christian and pagan customs associated with it. Here we learn the history of the Christmas tree; the holiday use of mistletoe, holly, ivy, and rosemary; the significance of the Yule log, gift-giving, Christmas bells, Santa Claus, and his numerous prototypes. A unique feature is the inclusion of carols—Latin, English, and German—the account of their influence on the various forms of celebration, and their debt to St. Francis of Assisi and his disciple, Jacopone da Todi.

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THE NEW DIMENSIONS OF RELIGION

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By ALLYN K. FOSTER

Sir A. S. Eddington has observed that the division into a natural world and a spiritual world is superficial, and that the real cleavage is between measurable and non-measurable aspects of the same world. In harmony with this position, Dr. Foster presents to troubled minds a cosmology that can sustain religious faith without doing violence to the modern views of physics and biology. By a study of physical forces he discovers what seems to him to be an ultimate spiritual energy. Religion, therefore, is not merely a formal thing, but an actual relationship that can be scientifically conceived. Faith and prayer are set forth as aspects of this relationship in a way which makes them anything but the expressions of credulity.

The author is Secretary of the Department of Student Work of the Baptist Board of Education, and has preached in colleges in every State of the Union.

HE IS HERE

Price, \$1.25

By CHARLES M. SHELDON

Dr. Sheldon's dramatic and convincing sequel to *In His Steps*, written after 40 years, is one of the most sweeping and inspiring books written for this generation. In *He Is Here* Dr. Sheldon pictures Christ in a modern setting, leading, teaching, inspiring men in varied walks of life—from the operating room of a famous surgeon to the stationery counter of a discouraged sales girl. An ideal gift book.

SHALL LAYMEN TEACH RELIGION?

Price, \$1.50

By ERWIN L. SHAVER

Shall Laymen Teach Religion is recommended to every superintendent as a successful recruiting document if he can get those men and women of substance in the parish whom he longs to have join forces with him to read it carefully. And he can also use it to advantage in strengthening the morale of his present associates.

Mr. Shaver is now concerned over the sharp decrease in the number of these lay leaders. Indeed, he has become convinced that the future of Protestant Christianity depends upon solving the problem of how to check this decline and restore lay leadership in religious education to its former prestige. And Mr. Shaver is sure that a layman can learn the technique of teaching religion today and qualify himself to carry part of the load of responsibility for its efficient performance in his community.

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paralysis, from which he partly recovered. However, a few days before his death he was the victim of another stroke. He was united in marriage with Madge Smith, near Thompsonstown, at her home on Mar. 17, 1904, the Rev. Mr. Reikert performing the ceremony. John and William Leiby are the last members of their parent's family.

A sister, Mary Eva, died in childhood and another sister, Annie (Mrs. J. S. Butz) died three years ago. Mr. Leiby at one time served as Chief Burgess. He was a member of the M. W. of A. and Newport Lodge F. & A. M., the latter organization performing their last rites at the Newport Cemetery, where was the interment.